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THE WAITSBURG ACADEMY.

REV. W. G. M. HAYS.

THE history of The Waitsburg Academy might not unaptly be entitled "TheShort and Simple Annals of the Poor." There is little of the romantic or dramatic in its story; but those who from its inception have toiled that it might be established on a sure foundation, believing all the time in the blessed issue of their hopes,—these might tell much of a kindly Providence that led them in a way they knew not, of the opening up of a needy field where to the superficial eye there was no field, of mistakes overruled for good, and of remarkable answers to prayer in times of extremity.

Early in the spring of 1886, the writer, in response to the repeated solicitation of our Board of Home Missions, came to Washington Territory to take charge of the Waitsburg mission. Rev. Joseph Alter had preceded us by a year, but owing to a protracted illness and the work of exploring so vast a field as Eastern Washington, little had been accomplished at this station beyond the formal organization of a congregation of fifteen members. It was then exceedingly difficult to locate mission stations at strategic points because of the problematical outcome of the territory, to say nothing of prospective centers of influence. Towns then giving promise of growth have in some instances steadily declined, whilst many unpromising sites have developed into thrifty towns, giving every promise of permanence and continuous growth. Subsequent events seem to show that our general missionary made no mistake in his occupancy of Waitsburg as a mission field.

Every new mission has its peculiar difficulties, and Waitsburg was no exception; but it seemed to us on our first survey of the field that the difficulties were so peculiar and of such magnitude that were it not for the conviction that our coming was of God, that we dare not turn back, we must have given up in despair. There was an isolation from home and kindred that might be felt, but we expected to grow accustomed to that —foreign missionaries did. It was indeed a great change for wife and little ones to move from a well appointed parsonage into a "box" house too small to contain the simple effects we brought with us, but we expected some such experiences as a natural incident of home mission life in a new country; there was indeed no church building or congregation, but we confidently expected with the blessing of God that these would follow in due time. It was the character of the people we were to deal with that perplexed us—a heterogeneous population of non church goers. Many, perhaps a majority, had been identified with some denomination in "the states," rarely a sufficient number of any denomination to encourage an organization. Nor did they seem to care. In the rush for new homes and wealth religion was neglected, but not sectarianism—that remained deep-rooted and pronounced, coupled with an appalling ignorance of the Bible and Bible truth. There was much talk of "my church" but very little of my Saviour. There was a large immigration from the South. It was said that the rear end of Bragg's army had gotten possession of the Walla Walla Valley. For a Northern state there was an unusual amount of illiteracy. The population was unsettled; people were "waiting to see how the country would turn out." Meanwhile a new generation was growing up.

Under such conditions how could we do the most effective work in the interests of a genuine Christianity and secure permanent results? To a Presbyterian missionary there could be but one answer—we must educate. If under such unusual conditions and out of such unhopeful materials we are really called of God to rear in this place a spiritual temple of living stones, clearly there must be no superficial work about the foundation. Wood, hay and stubble would be cheaper and make a quicker showing; but no, we decided that we must begin at the beginning. With the Bible and Shorter Catechism in one hand and the Latin grammar in the other, we would set in operation forces that would help save the coming state of Washington for Christ and the church; in short, we would build up a school in the interests of Christian truth and practical Christianity.

Other considerations influenced us in making this decision. There was not only room but a demand for such an institution as a high grade academy. The public schools of the territory could not for years be able to furnish a satisfactory high-school training. From the Willamette valley and the "Sound Country," east to beyond the Rocky mountains, and from the northern boundary lines of Nevada and California to the north *ad infinitum*, there is but a single Christian school that can in any proper sense claim the name of college, and some three or four denominational academies of varying degrees of efficiency. It seemed obvious to us that a school of our own was necessary to the ultimate success of our church in the Pacific northwest, and the attractive town of Waitsburg a suitable place for its location.

We went to our Board of Education with our plea. We proposed that if the Board would send us a principal and aid to the amount of $150. we would guarantee him a salary of $600 for the first year. The Board responded in the spirit of kindliest sympathy and granted what we asked, and the first term of The Waitsburg Academy began in our as yet unfinished church building, September 14th, 1886, with Prof. J. Given Thompson as principal, and an enrollment of fifteen students. The first year was a gratifying success and our citizens were enthusiastic over their new institution of learning.

Calling a mass meeting of our citizens we proposed, on condition they would furnish suitable grounds and building, to raise at least $5000 as a permanent endowment fund. The offer was accepted. As a result the following November we took possession of our new building (see frontispiece), and a campus of seven acres, costing in all $6000, and free of debt. We were not so prompt in meeting our obligation. It was not until last autumn through the efforts of our principal, Miss Ina L. Robertson, that the deficit yet remaining on the endowment pledged was secured. The new Synod of the Columbia at its first meeting adopted our academy as a synodical school and appointed a committee to file articles of incorporation. This duty has been discharged and our school has become a body politic.

In curriculum and methods of instruction there is little to distinguish us from academies of like grade in the east. There are four courses of study; classical, normal, commercial and music. Students are encouraged to take the classical course. This prepares for the Sophomore year in any of our church colleges; to those who do not wish to take a collegiate training, it affords a fair education in itself. Much interest has been developed in the study of natural science. We would have been sadly hampered for lack of suitable apparatus, had not the professor in charge possessed the genius to manufacture much that was required, and the heart to expend out of his own meager wages some $75 for such articles as were beyond his mechanical skill. Exclusive of music students our annual enrollment is from 60 to 100 students. Four teachers are employed. With the exception of the missionary in charge, whose instruction for the current year is confined to one recitation a day in advanced Greek and the weekly Bible drill, all give their entire time to teaching. Two of these are classical graduates of Monmouth college, one a graduate of Albany college, and one an undergraduate from Tarkio. These do not include our instructors in music, who are dependent on the fees of their students for compensation.

The religious tone of this school is its distinguishing feature. That our students may be led to Christ and trained for his service is our first care. For this we work and pray. Such have been the answers to our prayers that onlookers have been amazed. Here we might cite interesting particulars, but for obvious reasons omit them. A student's weekly prayer-meeting is maintained that is o much interest and is well attended. Chapel services are conducted each morning by one of the teachers and a weekly Bible drill by the pastor. Our two literary societies during the past year have incorporated in their respective constitutions a clause requiring each session to be opened with scripture reading and prayer.

Our financial condition may be briefly stated. Real estate including buildings and furniture, a conservative estimate, $7,000; endowment in bankable notes, $5,000. This of course does not include other mission property such as parsonage and church building, worth probably some $5,000 additional, all free of debt with the exception of the parsonage, which was built by the grace of the parsonage fund. An ex-president of our State University, and the present editor of the Washington Educational Journal, an acknowledged authority on the educational institutions of Washington, recently examined with some care into the working and resources of our academy when he volunteered this declaration to the writer: "Your school is on the best financial basis of any denominational school in the state."

It is not to be understood that all this has been secured without trial and effort. Mission work of this kind is not so easily accomplished. We have learned what it is to sow in tears. There have been many crises that sent the workers to their knees. Most gratefully do we here testify of that Father who all these years has been leading us in a way that we knew not; that in every emergency he has proven himself, "our sure and all sufficient help," Our tears are forgotten in the rejoicings of gathered sheaves.

The dreams of its early settlers as to the rapid development of Washington are being realized. The state has been tested to the point of demonstration that it is destined to be a populous and wealthy commonwealth. Fruit, wheat, stock, lumber and mining industries have developed incredibly in the past five years, and yet only a beginning has been made; but the Christian educational interests of the state have not kept pace with its material growth. Christian schools in too many instances have gone into a hopeless decline or been abandoned altogether, not from a lack of a good field or of patronage, but chiefly because their projectors were unfortunate in their financial management.

In accordance with our forecast years ago, our school has now grown to have more than a local reputation. Parents at a distance would send their children to us, but their first question is, "Have you a home where you take the personal supervision of your pupils?" Inability to meet this demand has cost us students every year, and in a number of known instances to the profit of Roman Catholic convents. It has been made very clear to us that we must have a Christian home for our students. Our plan in general is two cottages—a ladies' and gentleman's hall,—each costing about $6000, wifh a refectory between them costing about $1000. Do you ask how this pressing need is to be supplied? We do not know. At the present writing we can only say, *Ebenezer and Jehovah-jireh.*

BUSINESS PRINCIPLES IN MISSIONARY WORK.

EXTRACTS FROM LIFE AND LIGHT BY MRS. CAROLINE B. HATCH.

IT is the purpose of this paper to call attention to some well-known principles of business, and then to raise the question whether these same principles are being applied to our missionary work; and if not, whether we may expect equal success. Should an enterprise like ours, extending into the whole world, seeking to influence men and women of every station, dealing with the great problems of the day, and which has to meet the competition and opposition of heathen Christians as well as heathen pagans,—can the affairs of such an undertaking be managed with less brains or less fidelity than those of an ordinary commercial house?

There are three principles of business which I shall mention. First, and at the foundation, lies Method. If "time is money," method is time. There is no worse extravagance than lack of system. A business firm cannot afford to be remiss in this direction. There must be method in finance, method in stock, and method in discipline.

In finance, note how every transaction is entered in the books, every letter and bill filed, each date carefully noted, and every cent accounted for. Imagine a business house with entries made on scraps of paper, to be lost or not as it happened, with bills uncollected, notes unpaid, no record kept of money due, no notice taken of failing custom, and the bookkeeper working independently of his superior. The supposition is almost too ridiculous to imagine, and yet look at some of our missionary societies. Have you not seen treasurers who could not tell you how the finances of the society stood; who had no record of when membership fees were due; who never collected money which had been promised them; who did not know the proper time to send their remittances to headquarters; and, in fact, took what happened to come in, and even then perhaps forgot to set it down? Do you wonder that such a society falls behind in its donations, and does not get reported at the annual meeting, and would not have its name down in the annual report were it not for the easy good nature of the officers who fail to erase it?

In spite of the constitution requiring an auxiliary to contribute annually, I have known auxiliaries who have done nothing for years, to be reported as "Willing Workers" or "Dorcas Societies" along with those who have denied themselves in many ways to send their regular subscriptions. Our leaders may well weep over such "dead Dorcases," and of the good they *have* done, while they long and pray for some Peter to come and resurrect them, but in the meantime the "remains" should hardly be counted among the living.

It is largely the haphazard financiering of our auxiliaries that causes stress in the Boards. The gain made by the formation of new societies, and the extra giving of others, is so offset by the negligence of those who do not keep up their sources of income, that labor is thrown away as far as real progress is concerned.

Method in Finance, then method in Stock. We may follow our business house in its example here. How often do we take account of stock? Would it not be a good idea for officers to meet once a year for such a purpose, to look through the society membership to note the losses, and through the church register to see what material could be secured for replenishment? Our ranks will be depleted unless constant attention is given to this. We also need to keep up our stock of good material for the programmes of our meetings, that it, too, does not deteriorate. We often speak of our "stock of information," a phrase borrowed from commercial language. How shall we hope to keep it up unless we renew it by reading, as well as by listening to those who can instruct us. That this point is neglected is proven by the subscription list of the MISSIONARY MAGAZINE, which tallies poorly with the list of members in our auxiliaries.

Method is also necsssary in the arrangement of our materials. Let us not resemble the country store, which has tried our patience, where the clerk hunts on the shelf, in the show case, and under the counter, hoping for good luck to find the article called for; but rather let us have our information at hand, to use before the occasion passes.

For one thing let us have the back copies of missionary magazines filed and placed for easy reference. Keep up your stock for the sake of using it. If it lies idle it will be too much like a man I knew who replied when the customer said she would take the goods asked for, that really he preferred not to sell, for this was the last piece, and he always aimed to keep a full line of goods; he should not like to part with it.

Method in Finance, Method in Stock, and, once more, Method in Discipline. A large business requires a large force to carry it on, and this force must be under the strictest discipline if any work is to be accomplished. Those at the head must make the rules for the house and decide its policy, and the plans laid out must be executed down to the cash boy and janitor, if they are to guide the business. When an order is given it is expected that it will be carried out as far as ability and circumstances allow, and only the impossible may excuse the employee from its execution.

Here I feel that our Board is not perfect by any means, and in saying it I am glad that I need not reflect on our faithful and overworked officers. Because the service is voluntary, it is none the less binding. The President of the United States is promoted to his position by the voluntary will of the people, but when he is there they expect to obey him. If they do not like his management they are at liberty to elect some one else, but while he rules they are to be guided by his judgment. The officers of the Women's Board are in their place to manage its affairs, and if we do not think them capable of doing it, if we do not think they have more experience and know more about it than we do, why do we vote for them? Now when these officers, after prayerful thought and consultation, form a plan, it is our business to carry it out unless hindered by insurmountable obstacles. There is need of a deeper feeling of loyalty to those who are bearing these heavy burdens for us. If it is hard for us to do all they ask, do you not think it much harder for them to ask it, knowing that they must make the best of whatever the response may be?

Delicacy may prevent them from refering to the subject, and I want to speak out for them, as I am sure they must often want to speak for themselves. Can you not imagine their feelings when the funds are low and the missionaries and their work suffering, and they decide to try some wise method for meeting the demand? They send our their proposal to the societies and explain the plan, and then what? The president of an auxiliary takes up her magazine and exclaims: "Another call for money. Why we have just had a fair and sent off a barrel, and there is no use in even mentioning this to the ladies. They will simply refuse to do a thing, and will consider me such a bore! (O how often we are all influenced by that last reason!) I guess enough other societies will take it up for the amount to be raised."

In the meantime the officers wait and wait,—and end by waiting, if they hope to see the results they might reasonably have expected. How must they feel? Disheartened enough to unfit them for work for a month; and if I were they, I think I might be reduced to the only refuge of woman in extremities she is helpless to overcome, and have a "good cry." I see that you who have been chairman of fairs and suppers, where the ladies have flocked around and promised to do anything you asked if you would only lead them, and at the last minute you have worn yourself out on step ladders and over the stove, and in clearing up the day after, with only the few old stand bys to assist—and God bless these standbys,—I see that you know just how our officers must feel.

Under the head of Method in Discipline naturally comes another subject, that of Business Training. The head of a concern must understand the business in all its details; and the judicious millionaire puts his son through the business the same as any other boy, as a necessary part of his training for future command. Parents realize the importance of early training in most things. As all commanders must set the pace for their followers, as every business man must be what he wishes his clerks to be, so be yourself in the front rank of the missionary army, and expect your child to follow.

Every time you excuse your daughter from attending the meeting of her mission band, and consider it more important for her to go with you to the dressmakers' or to buy a pair of shoes, God's work is holding a secondary place in your estimation, and your child will hold the cause at exactly your estimate. It is part of the discipline of the Christian business of the world to train the young for their future responsibilities.

We have thus emphasized the need of Method in Finance, in Stock, and in Discipline, and may pass on to the second underlying principle of business—Shrewdness. This word has an unfortunate application to the shrewdness that is used to over-reach one's fellows but, it is, in its good sense, a necessary characteristic of a successful business man.

In applying this principle, we have need to ask ourselves if we really believe in our work, and then to cultivate the shrewdness that can meet any demand for immediate or difficult action.

We have now spoken of the necessity of method and shrewdness, and are prepared to speak of the third principle—Advertising. Here come in all the allurements of beauty, all the promptings of curiosity, and the fascination of following the crowd. To show people what is truly beautiful, to arouse their interest in what is beyond, and to tempt them to follow the fashion, is the object of the show window, the glaring advertisement and the fashion magazine. It is the province of advertisement to point out the best places to invest money, and the shops which succeed in convincing you of their superiority in this respect get your trade.

Here lies a special field for woman in her benevolent work. Here her inherited instinct and personal experience in the attractions of society come to the front to influence the people she wishes to attract. To make her missionary society attractive is a duty as well as a pleasure. Just think of the novelties invented to keep up the gayety of society! If a young lady gives a lunch, or her mother gives a reception, the house is adorned and the entertainment of the guests provided for with time and care. The same time and care devoted to the preparation of a missionary meeting would make those who attend once wish to come again. Where auxiliaries are combining the social element with their religious work, they are reporting success invariably. It is a legitimate method of advertisement—of attracting the people you want to the things you want them to invest in.

How careful the woman of society is with her personal "duty," as it is termed! If she wishes to invite a stranger to her reception, she calls first. Do we precede our invitations to the monthly meetings by such a courtesy? If she belongs to a club she keeps that afternoon sacred to it. If a friend calls or comes to spend the day, she either excuses herself, or takes her with her. Do we do the same by our regular missionary meeting? If she is absent from a company, she sends her regrets. Would it not be a courtesy and encouragement to our officers, after their trouble in preparing a programme, if we explained a necessary absence from the meeting? These are all ways of showing people where we consider we get our money's worth, and of setting the fashion for them to follow.

There is another modern way of advertising which I would mention in passing. Did you have a free sample of soda or silver polish left at your door the other day? You tried it and found it good, then bought some at the grocery afterward. The manufacturer was shrewd; he knew you would like it if you once gave it a trial, and considered it money well invested in giving you a free package. Suppose you try sending the MISSIONARY MAGAZINE to a friend next year on the same principle. Business men are not afraid to spend their money to get more back.

Let us be consistent in our religion as in our business; advertise what is good, and believe reliable advertisements in return.

This completes our third point. Method in Finance, Stock and Discipline; Shrewdness in Enterprise and Adaption, and Advertisement in all legitimate appeals to sense and intellect. If you believe with me that these are essentials of mercantile business, why not apply them to the great business we have in hand?

Symposium.

WHAT HAS THE MISSIONARY SOCIETY DONE FOR YOUR CONGREGATION?

Much every way. From its first organization in our church in 1834, it has been, in all the nearly sixty years since, a fountain of pleasant and useful influence. It has led to a better understanding of the condition and needs of the heathen and of all who are without the Gospel. It has awakened a deeper interest in them, more frequent and fervent prayer for them, and a more liberal devising and *giving* to send the gospel to them. It has led parents in their homes, and teachers in the Sabbath school, and members of the church in their intercourse with each other and with others, to talk, read and pray, and do more for the "making of God's way known on earth and His saving health among all nations." It has had much to do with having a number of our young men go into the ministry, and several persons to become missionaries. It has always done much in our congregation to foster vital religion, to excite concern and activity for the spiritual good of others, and to lead to prayer and effort to spread the Gospel.

Thanks for the coming of the Missionary Society to our congregation. Long may it stay and carry on its good work.

J. B. DALES, D. D.

Philadelphia, Pa.

In answering the question, "What has the Missionary Society done for your congregation?" we would reply that for *fifty-five years* the work of our Women's Foreign Missionary Society has gone quietly and silently on contributing to the maintenance and growth of the missionary spirit, and thus to the life and prosperity of the *whole* congregation.

It may be of interest to refer to the early history of this society that has passed the "golden mean."

In January 23d, 1838, when the congregation was only *six* years old, the society organized. The funds were raised by annual contributions and the sale of articles of clothing made by the members. An interesting item, as given by the pastor at that early day, is as follows: "An amiable little girl, a member of the society, in addition to her usual contribution with her own fair hands prepared a variety of useful and fancy articles, from the sale of which she received eight dollars, which she presented to the society; he added, 'Many daughters have done virtuously but thou excellest them all.' "

When this association was organized the whole foreign mission work was but an experiment. *Six* years before our own denomination (the Associate Reformed) had entered upon the work, this society was formed; and, as our present pastor, Dr. Robinson, in reference to the work of the society on its fiftieth anniversary, remarked, "When we recall the prominent part which the pastor, Dr. Pressly, took in the deliberations of the Synod, together with the fact that for six years he would doubtless report that the money of this society was lying in bank awaiting its use by the Synod, we may reasonably conclude that this society was at least one of the instrumentalities which led to the commencement of foreign work by the Synod of the Associate Reformed Church." Another item of interest is the fact that through all these years there has been but one recording secretary, Miss Mary Herron, who, as the years roll away, presents her annual report of seed sown and work done, urging to more united effort, thus increasing our ability to extend the Redeemer's kingdom.

While the foregoing refers to our Women's Foreign Missionary Society, we have in addition a vigorous home missionary society, in existence for twenty-five years, that is doing noble work. It has not trumpeted its own praise, but nevertheless is an important factor in causing the hearts of many of our home missionaries to sing for joy because of the practical sympathy extended to them.

Thus prayerfully, patiently, and persistently, we go on looking for the day when "all the earth shall be filled with the glory of the Lord."

M. M. PRESSLY.

Allegheny, March 28, 1883.

What has the Women's Missionary Society done for the congregation? Very much and in every way. It has taken us more than eighteen centuries to recognize the efficiency of this arm of service. Many of our churches even have looked upon woman's work with askant distrust. She has been hemmed in, her sphere narrowed by oriental prejudices. She has not been permitted to thrust the sickle into the white harvests of Christian work; but, like Ruth, has been compelled to glean among the greater deeds of her more favored brother, to gather up the handfuls and scattered straws of forgotten or overlooked odds and ends. Even in this she has shown her capability, and capability is a prophecy of larger employment in a broader sphere. Her first success was the Women's Christian Temperance Union, then the Missionary Society, and, if we read aright the signs of our times, there is more to follow. Latterly we have been reading history with some profit. We are ready now for an enlarged and entirely rewritten edition of the *Economics* of Xenophon with *Xenophon* left out and *Christ* put in. We are rounding out the meaning and broadening the application of Scripture. The best modern exegesis of "Occupy till I come," and many similar passages, makes them apply to women as well as men. This need not surprise us, for the commandments of God are exceeding broad. Matthew Arnold says there is a power in man that "makes for righteousness." Doubly true is this of woman, and this power tending to good is focused and given a local habitation and a name in the Women's Missionary Society.

It is too soon and too difficult to catalogue all the good offices of our missionary societies. *In a page article*, little more than a roster of them can be attempted.

The Women's Missionary Society has been helpful in directing our attention to efficient methods of work. She has done her work quietly and well. There has been little out-cry, but great results. We naturally drift toward street corner pharisaism. This loquacious spirit woman has rebuked. She has taught us dispatch in business. The red-tape she has rolled up and put away as more interesting than useful. In our missionary societies we have an example of effective work. Beating the air has been retired as poor tactics. She could write a hand-book on Applied Christianity better than a treatise on Dogmatic Theology, and we might read it with more profit.

Her work has been deeply spiritual and thoroughly evangelical. Gentleness and love she has shown to be more potent factors in Christian work than our sometimes more drastic methods. She has inspired and encouraged us. The *morale* is finer for her efforts. With narrow sphere, limited resources and small encouragement, she has done wonders. Example is helpful always, al-wheres and al-whens. In every department of art and skill, the teacher *teaches* by example. So woman's example of quiet, prompt, efficient, practical, pious, loving service has been most refreshing and inspiriting. The helpfulness of the

Women's Missionary Society is seen, not only in their methods and zeal, but also when we come to make the annual round-up of moneys collected during the year. I have before me the tabulated proof of this statement, and I readily confess judgment for the full amount. In the work done in this city, our missionary society has borne a noble part. Without this help, the work would have been very much less successful. Observation of their work has furnished material for this article. In this we rejoice.

God speed the day when the scales, so long unbalanced, shall hang in equipoise; when woman shall take her stand beside her brother as his equal, and learn from him courage and execution, and he from her, love and gentleness; and both, as they go hand in hand adown life's pathway, occupy, untrammeled, their expanding powers in the service of the Master till He come.

Columbus, O. R. B. PATTON.

"What has the Women's Missionary Society done for my congregation?" I do not know how to tell you. The women of the society have prayed for the congregation, worked for it, and for many outside of it. They have "done what they could" and are able to do much. In general I might say that they have added to its moral and spiritual force. While helping others they have grown stronger. Their meetings have been helpful to them and they have carried the enthusiasm of the meetings out into the church life. They have welcomed strangers and helped to make for them a genial church home— a great blessing in a great city. They have visited the poor, and the sick, and the well, and encouraged the desponding. I do not say that we could not have lived without their help, but I do say our church life would not have been so full of vigor and spirituality as it is, had it not been for the society. I cannot answer your question; it is too much like asking the garden what the showers have done for it.

Might not women have done this without a society? Not so thoroughly or efficiently. Organization is a necessity, if we desire to get the best results. We would be lost without our Missionary Society, or at least we would feel as though there was something lacking in our church life. The society has helped to pay the missionary when the church was in straits and has cheerd him when he was desponding.

W. T. MELOY.

HOW SHALL THE INTEREST IN OUR MISSIONARY MEETINGS BE INCREASED?

In our larger cities are literary clubs, meeting weekly or semi-monthly, for which papers are most carefully prepared; attendance at them is regular, and many now outside are waiting and wishing to become members. Yet our missionary societies, in spite of the large number of women in our church membership, have discouragingly few at their monthly meetings.

Why this difference? Is America, Italy, or England preferable to the kingdom of heaven? Is the inspiration of Browning superior to that of John, or Shakespeare loftier in thought than Moses, Job, Isaiah, or David? Great as are all these, God's direct word to man is greater. Dear is our own country, the land of freedom; precious is Italy, the mother of art; grand is old England, the realm of thought; but the kingdom of heaven, the home of the soul, is better than all other regions.

Literary clubs are fashionable. If we may not make our missionary meetings fashionable, let us at least make them attractive, even if we borrow from our literary friends some of their methods.

First, let us, like them, make our appointments months beforehand, so that work be carefully prepared. Is not the story of our heroic and self-sacrificing missionary ministry worthy of as much study as poetry, literature, and art?

Let one feature of the meeting be a strong, vigorous, well-prepared paper, or still better, talk. The subject may be the life of some missionary—biography is always interesting and inspiring. The deeds of the heroes of history make us long to be heroic. There was Carey, educated at the shoemaker's bench, yet becoming the finest linguist of India; Judson, a careless, reckless boy, rising to noblest manhood in Christ; Hannington, always human, but always heroic. One cannot name or number the biographies that will interest an audience if properly prepared. Then there are romances of missions; our own missions, Egypt and India; the Madagascar mission; the New Zealand transformations; such tales make our best magazine stories pale in comparison. Even the degradation of these human brothers of ours and the dire needs of fellow-men help us to lose self in longing to help others.

Instead of always taking Scripture by by chapters, it is well to select passages having special application to the subject. A few words at the opening, given to individuals to be recited at appropriate intervals, are often very effective. A few phrases *learned* are better than many chapters read; better to have each member bring home an especial meaning from these Bible words than to have them suggest many and diverting thoughts.

A sacred feature of the meeting is prayer, a knowledge of the needs of the hour expressed with truth and with tenderness, a right attitude of soul helping to right words and thoughts toward God. "Who can make us comprehend the grandeur, the majesty, the might of prayer?" It is the highest worship earth can show. "We do not say prayer; prayer forms within us." Let our souls be wholly absorbed in God's cause, then the prayers of the hour will be a blessing and a benediction.

A *map* is almost essential to every missionary meeting. One can mark with pencil the route needful to be traced, and pin small pieces of red paper on for missionary stations. If some one says that it looks as if "geography had a sudden attack of the measles," we must not be afraid of such criticisms; we are sending forth messengers of healing, and there may be appropriateness in such appearance.

Whatever the country, let us have its *flag*. It is easily made from the dictionary illustrations. Nothing shows the soul of nationality like that of a country's banner with its device. Many spiritual meanings may be gained from the national emblem. A Japanese flag was used in a missionary concert. It was just a red circle sewed on a white ground, and cost only a few cents, and was the work of only a few moments. At the close a Japanese told us something of the feeling of his nation for that flag. It preceded all processions, was hung before them on all grand occasions, and signified the rising sun. When he expressed a wish that his country should love the Sun of Righteousness as she loved her flag, keep Christ ever before her, the entire audience was stirred to aid Japan in her noble struggle.

Suppose some one writes a letter, imagining herself in some field at work as a missionary. She can give her life, its longings, its joys, its discouragements, and its blessings. This will help her and her audience to be interested in real missionaries; perhaps to do something beyond imagination for those whom she is representing.

Suppose some one brings up the

objections to missionary work; a dozen will rise up in answer to them, and they will set some one to studying the real value of missions. Hawthorne found a cabin boy on the wharves reading a commentary on the Bible. He asked why he studied *that* book in *that* place. The boy looked up with a knowing wink as he replied, "Ther's consid'rably hers'y in our place, and I'm studying up fur 'em" Honest doubts have led to the highest knowledge.

It is good to use the conversational method, even if the questions and answers are all arranged beforehand; but spontaneity is preferable. The greatest power of the leader is not in imposing silence, but in arousing speech.

Vary missionary meetings as much as possible. No garment is so strong as to stand constant wear. No good method is always and everywhere successful. The best thing is for each to expect something new every time. Children always call for new things, and we "children of a larger growth" must keep fresh and fervent all the longings of our lives, all the ways of working for the Master, if we would pass the bread of life from soul to soul. Fixed and forced forms are forever fatal to life. Growth is everywhere the law of greatness and of goodness.

These are only hints and suggestions. The use of the inventive powers will add much that will be of vital interest. The attendance in these monthly gatherings might be brought up to the hundreds, instead of standing below the score; and with a greater interest in the missionary meetings the contributions to missionary work would greatly increase.—*Extracts from Missionary Review.*

METHODS OF WORK IN OUR MISSIONARY SOCIETIES.

MRS. DONNAN LIVINGSTON.

"The work which we count so hard to do,
He makes it easy, for He works too;
The days that are long to live are His,
A bit of his bright eternities;
And close to our need His helping is."

OUR attention has been frequently called to the great need of missionary workers, and we have heard the command "Go ye into all the world and preach the gospel to every creature." "The harvest is great and the laborers few," but we can praise His glorious name that we live in an age of encouragement. Our missionaries are seeing some of the fruit of their labors, and the time when all shall know Him from the least unto the greatest, is beginning to seem a possibility, even to the doubter. The Christian church has labored and prayed for this time, and many methods have been employed to increase the growth of Christ's kingdom.

The Women's Missionary Society is the one branch in which we are particularly interested. Nearly every congregation has such a society. If all of our women were present at all of the missionary meetings; if all offered a prayer daily for the Holy Spirit to be with them there; if each was a subscriber and reader of the MAGAZINE and our church papers (I say *reader*, because I have heard of ladies who *took* the MAGAZINE and *did not read* it); if the committees would all do the work assigned them, and each would strive to do her best,—then this talk about best methods for conducting missionary societies would be useless; for no matter what programme was adopted, the meeting would be a grand one, and the missionaries and Boards would not have to consider the financial problem in planning for their work.

But, alas! alas! too often it is only the faithful few we find at these meetings, and frequently they have had "entirely too much to do to look up the subject," or, "they had forgotten they were on the programme until called upon by the leader."

We will not presume to know the *best* methods of conducting these monthly meetings, but in suggesting some plans that have been tried may receive some hints that will be beneficial. The program furnished in the MAGAZINE each month is adaptable to most societies, and furnishes material for a very pleasant and profitable hour's study. This year's study being the different religions, gives us a little different line of thought from previous years, and enables us to more perfectly understand some of the difficulties our missionaries have to encounter.

The lives of our different missionaries, and the field in which they labor, studied separately that we may know them almost personally, gives us more interest in this great work. We too often consider our missionaries as living in a sphere a little above and beyond our comprehension, while the truth of the matter is (and with respect I say it) they are *human beings;* and when we begin to think of them as such, our interest becomes greater; the more we know of our missionaries, the greater our desire to work with them. Bible readings furnish an opportunity for all to take part, and a short exercise of this kind at each meeting gives the most diffident the feeling that she has taken part in the exercises.

We are most interested in that for which we labor. When we can pursuade an outsider to look up and bring before the society a few ideas on any topic assigned, a strong point has been gained. Sentence-prayers afford the timid an opportunity to become accustomed to their own voices.

The exercises for a missionary meeting need careful preparation, and above all your prayers before you leave your homes and in the society. Did you ever notice how much more good the meeting seemed to do you when you had knelt down and asked God's blessing on your meeting together, before you left your home than it had when you had gone thoughtlessly without doing so?

Prayer and work go hand in hand. Where the meetings can be held in private houses or church parlors a more social air pervades than when held in the rooms of the formal worship.

We desire means for the spread of the Gospel, and too often we keep this aim in view instead of growth in grace and in the knowledge of our Lord and Saviour, Jesus Christ.

Our women many of them, did not have the benefit of young people's meetings, as is general now in all churches, and are backward about taking part in public. Let us see to it that the young of our church do not have the same excuse when they are called upon to bear the burden. To be a success, every society should have these watch words: "Pray and Work." With God all things are possible, and He has promised to be with the two or there gathered in His name. But we must use the means given us—*work.* Our little ones must be educated to sympathize with the mission cause. Mission bands are to be formed, and our little folks can not manipulate these meetings alone, although they should each take an active part, and feel that it is their band. An older head must do the planning and suggesting; and who will say this is not work? Our boys are so seldom found in the mission bands, and why? Because no one is willing to take the time to lead the dear little restless fellows. It is a noble work to instruct the little ones, and who will say it does not take prayer, and tact, and push, and self-denial—*work*, to make these meetings a success.

One of the most successful societies for the young that has come under my observation was conducted somewhat in this manner: The meetings were opened with devotional exercises by the leader, assisted by one of the young people. Then articles of interest in the MISSIONARY MAGAZINE were discussed. The society chose to have all their funds go toward the support of one missionary. Her picture was always hung before them, and all items connected with that field were eagerly watched. Sketches of the lives of several of the first missionaries were read. Then followed an hour spent socially, in looking at pictures, relics, in singing or some quiet amusement. These were always held at the leader's home, and so managed by her that the amusement did not partake of a hilarious nature. I have no doubt those young people sorely tried the nerves of that good lady and her husband, but their labor has borne fruit, the interest awakened in many of those young hearts has not slackened, and to-day, though scattered, they are active members in mission circles. I do not give this as an example of best method, only as one that proved a success in the case just mentioned.

Children are anxious to do something, and will work with a will for any cause in which they are interested. Where it is possible, business matters should be attended to on a separate day from the one on which the regular missionary meeting is held. But in some congregations this is not possible, and, when not possible, care should be taken that the business does not receive more than its share of the time. Too often our after-meditation is of the business, instead of the religious topic considered in the regular meeting.

Whatever our plan of working, we should aim to unite with the pastor and session in bringing souls to Christ, in building up our own church, and in gathering in and sending out means for the spread of the Gospel.

These societies create more sociability in the church among its members, and have a tendency to unite the people of God more closely. As the leaves are the lungs of the tree and it cannot live without them, so is mission work to the spiritual life of the church.

It is for us to aid to the extent of our ability in sending the Gospel of the blessed Son of God into all the world. And let us remember, "It is not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

Columbus, Ohio.

THE UNITED PRESBYTERIAN MEMORIAL HOSPITAL.

Numerous inquiries come to the Board of Managers concerning the work of the Memorial Hospital, and while we take pleasure in answering all communications, it has occurred to us that there may be others, throughout the church, to whom a statement regarding some of the work might be interesting.

Since November 1, '92, (when our year begins) to February 21, '93, 40 patients have been treated and cared for. We have had cases of measles, mumps, scarlet fever, pnuemonia and some very interesting surgical cases.

Last November a little boy from the Orphans' Home, while playing fell and dislocated his hip. He was a bright active child, and being laid aside for a number of weeks was very distasteful to him. When visiting the hospital, a few weeks ago, we found a heavy weight suspended to his leg, hanging over the foot of the bed; his face red, and very much swollen. We asked what was the matter, and the most woe-begone manner he replied, "I've got the measles very bad." Two weeks ago we found him smiling and happy, walking through the ward on a new pair of crutches.

At times during the last three months we have been crowded; every bed in the Hospital occupied, and a number of sick children in the Orphan's Home. As soon as it was safe the convalescent ones were dismissed and other sick children admitted. With a glad heart we tell you that the worst is over we hope, and that there are but four children in the Hospital at present.

Last summer a little boy was sent to us by the Children's Aid Society of Western Pennsylvania. He was a handsome little fellow between three and four years of age, and had never walked a step in his life; his feet were turned out. He was operated upon, and when he left he was struggling manfully to walk. He had gained so much that when his mother came to take him away, so great was the improvement that, woman-like, she cried for joy. When she regained her voice, she said: "How can I thank the ladies enough. I never saw my child look so well." These are but instances of the work that is constantly being done.

And now we have a word for the boys and girls who so kindly remember the sick children by contributing to the "Milk Fund." Almost every month we receive contributions to this fund, and we *do* feel grateful and thank you *very much.* We hope during the coming year that the contributions to this fund will buy every drop of milk used in the Hospital and money left over.

Now that the pleasant days are coming, and you are looking forward to the good fun you expect to have playing base-ball, "I spy", tag, croquet, and other games, that only boys and girls can play who are well and strong, won't you think sometimes of God's wonderful love for you in giving you such good health? And may your hearts be so filled with thankfulness that you will reach out and help some other child less favored, but just as dear to the Master.

From the annual association bazaar we received $1,000 as our part of the proceeds. We have placed this amount, with $300 additional, in bank as nucleus for a building fund. The enlargement of the Hospital building seems imperative. We would be glad could we open our doors to the women who are seeking admission as patients. What greater help could women give women than sheltering and caring for them in times of physical weakness?

There are fathers and mothers throughout our church who have watched over and cared for their children when their precious life hung in the balance; every thought was a prayer for them; our anxiety almost consumed us. As we hug them closely to our hearts and see in their pale faces evidences of returning health, we try to picture to ourselves what life would have been had God's dealing with us been otherwise. Should our cry not be, "What shall I render unto the Lord." Our thankfulness can assume such form, that "somebody's child" shall be the better because our darling has been spared to us. Our thankfulness can assume such form that some mother may be spared to the children who are dearer to her than her own life, and who is needing and desirous of the care she would receive in your Memorial Hospital.

MRS. JEAN S. SANDS, Sec.

March 6th, '93.

RECEIPT FOR A LOAF OF BREAD.

Miss Medbery, of Oroomiah, gives a glimpse of the last days of preparation for this school year in Fiske Seminary: "On account of the cholera, we were late in getting stores and to-day the last flour will be brought. Let me give you our receipt for a loaf of bread. First, a man must look for wheat a week or two, every day; when found, the process of bargaining commences, which must be carried on by Eastern methods and no amount of Western impatience can hurry it, without paying heavily for haste. Three kinds of wheat are necessary for native bread so that it may rise properly and possess the necessary adhesive quality to hold it to the sides of the oven. If it falls while baking it not only spoils and wastes the bread, but materially affects the cook's temper, which here, as there, is a factor in household economy. Next the man goes to market and returns with word that he found donkeys to be had for twelve and a half shiras, but he would not give more than twelve a load, so he must return after dinner and find others. I suggest mildly, that as time is short perhaps we had better engage them to-day at any rate. At last the requisite number of donkeys being secured, the man goes to the village the night before that they might start early with the loads, so as to make two trips a day. The man must go and come every time, to see that we are not cheated in weight, or by changing for poorer wheat on the road. The course of events runs smoothly two days, but the third day the loads do not arrive on time and when at length the man appears, he brings four lone donkeys and assures me he is "mattell," for the others did not come. The remainder of the day and part of the next is spent in looking up more donkeys in place of those who deserted for more money from some one else. When the wheat is all here, the man seeks a mill which is not full, and this proved difficult this year, on account of shortness of time. The nearest was full, luckily for us, as it has been robbed since then, and so a distant one was engaged, also two men to watch the loads going and coming and watch the miller night and day. Donkeys are again brought and the carrying and bringing commences. We decided to weigh the flour, for one never knows when to suspect a servant, as has been proved by unexpectedly weighing the flour before. Do not imagine us keeping accounts beside a nice set of Fairbanks scales that will weigh 2000 lbs. at a time. Instead, we weigh with a balance suspended from the round of a ladder, which is weighted by 128 lbs. of stone on one side, which must be added to or substracted from by means of bits of brick or rock, as the case demands. The flour is then poured in the great bin or room. What is my surprise to find that another man is asked for, is wanted to tread the flour. It quite astonishes the steward that I question the method, and I say no more when I find that all who are emptying flour are treading it with bare feet. All things must end sometime, so we expect this tedious weighing will finish to-day. I have left out the cleaning process, which in case of the school is done by throwing up before the wind, but for ourselves must be done by women, picking it over grain by grain. Remember the long process of growing, threshing and separating of the chaff, which has taken place before we get it; and now we are ready to make bread. The leaven is put in over night and the great mass kneaded into small loaves in the morning. Strong women are necessary for baking, as it is hard and hot work to throw these loaves of dough from one hand to the other until reduced to the required thinness of about one fourth inch, and then, by means of a padded piece of basket-work, they are skillfully stuck to the sides of the tanura until cooked. We found the bread very good, but this is a case where ignorance of the methods would be bliss. I have told you of our greatest difficulty in laying in stores; but everything is attended with the same slowness and the same primitive methods. We have had masons, carpenters and common laborers, wood cutters, cleaners, women grinding wheat for mush, besides our matron and two mountain girls who have been with us all summer."

Missionary Correspondence.

ON THE IBIS.

DURING November we visited twenty villages, but we can give only a few of them any special notice.

Deir Moas is a town in which the gospel light has not been shining very many years, but its progress has been steady. The church membership is ten or twelve. The work is carried on chiefly by the energies of a young man, who since his enlightenment has built a church, and at present is planning to build a schoolhouse. A good school is taught in the church, and has in it about forty boys and twenty girls.

Mellawi is a station below Deir Moas, where there is one of the most substantial congregations in the country. A pastor is soon to be settled here.

We spent most of two days visiting the houses of the church members, and also had the privilege of attending the women's weekly prayer-meeting. The women of the congregation meet every Tuesday evening, and the only one of their number able to read "takes the books," reading the chapter and lining out the psalms. Thirty-two women were present, and a goodly number of them made earnest prayers and remarks that showed they had a good store of Bible knowledge. It was certainly the most encouraging gathering of women I have seen in Egypt.

Golondool is new. Only during the past year have the people asked to be received into the Protestant church, and twenty have come over from the Plymouthites, but there is evidences that some have been received prematurely. This town had not had a visit from a missionary before, but we found twenty-five houses open to receive us. A school has been opened recently, too.

Aboo Kerkas has a large congregation, but it is not an active one. A pastor has just been called, but no church has been built yet. This is our banner town, for here we visited forty-four houses.

The first week in December we visited a group of nine villages, back from the river about as far west as one can go in Egypt and still be in the valley of the Nile. Though most of these towns are beyond direct missionary influence, yet the gospel leaven has reached them and apparently is doing effective work in the hearts and lives of the people. We were away from the boat five days, but were so encouraged, as well as kept busy, that we did not think of getting weary or homesick.

Christmas day we worshipped with the little flock at Gerabeah, and the next day went down to Magaga, and that afternoon went by train to Feshn, the last town but one in our list going north. In Feshn are some energetic members, as is shown by a new church just completed and a new building for the boys' school and preachers' house. A girls' school has been opened in the only completed room of the preachers' house above the boys' school. But no doubt before long the girls' school will have a house of its own. Feshn was the twenty-third town visited during the month of December.

New Year's day was spent in part at Atf Hader, a small town five hours by donkey from Magaga. We started to it at eight o'clock on Saturday morning, but changing donkeys by the way, with the usual Egyptian deliberation, we were until after sundown getting to it. Our visit was necessarily hurried, as Mr. Ashenhurst had arranged to hold communion in another village that day.

The first week of January we started south again, hoping to visit several villages we were obliged to pass by on our first trip on account of high Nile, and also reach Asyoot in time for Presbytery and Association meetings. Some delay in moving our household goods, and contrary winds made progress slow.

When but four villages remained on our list, we "left the boat" sending it on to Asyoot, while we struck out over the country to find our way to these different villages by the various means at hand, donkeys, railroad and walking.

The first of February we came to Assyoot where we found the Ibis, it having arrived two days before. We could then say, it was all done and we heartily and sincerely praised the loving Father who had kept and helped us in accomplishing even a little in His name.

Presbytery convened February 8th, and the week following the Missionary Association held its meetings, closing the 18th. By its action we were continued on the Ibis. This made it necessary to hunt up once more our scattered household belongings and get together things for present use.

On Monday, 20th, Mr. Ashenhurst started north by train to Samolout, and in order that favorable winds might be made the most of, the Ibis set sail the same day for the south, expecting Mr. Ashenhurst to join us after a day or two coming to Souhag by train. We left Souhag Wednesday afternoon, and since that time have been trying to reach Assouan, from which place we shall begin the visiting of churches in Upper Egypt districts. The captain said on starting, that seven days good wind would bring us to Assouan, but twelve days have passed and there are more than fifty miles between us and our destination. Our slow traveling gives us time to become accustomed to the increasing heat. We hope the delay may at least fit us in some way for better work when we again have an opportunity.

In Middle Egypt we visited 84 towns and vilages, 15 of them twice; 706 houses; 922 families; 39 boys' schools, and four girls' schools, besides the Asyoot schools.

We found girls attending fifteen of the boys' schools; met 136 women able to read the Bible and others beginning to learn in primer, etc. The number of women present at the services in the houses was 2,769. 36 of the 84 villages, as far as we could learn, had never before been visited by a lady missionary.

LATER—After seventeen days from Asyoot we arrived at Assouan March 7th, 1893.

ADELLA BROWN ASHENHURST.

FOREIGN NEWS BUDGET.

A report, prepared by Miss A. Y. Thompson, of women's work in Egypt, has been received, which shows encouraging results of faithful, earnest labor in that field.

More laborers are needed to carry the light of the gospel into the many, many thousands of homes where the truth has not yet entered. In a vast population of at least six millions of souls depending upon our church for knowledge, we have only thirteen schools for girls, and none of these are large. Darkness will prevail in the vestibule of the Dark Continent until the hearts of mothers and daughters are enlightened and a lamp of truth placed in every home.

A recent letter from Miss McDowell tells of a visit to the Boulac girls' school one afternoon on the day of prayer-meeting. We quote her own words:

In company with Mrs. Giffen we arrived at the school just as they were opening the meeting, and what a room full of bright young people! How nice and quiet they were too! Beside the school some twenty native women had come in to join and enjoy the service. Several of the women led in prayer, and both children and women repeated verses of scripture. I noticed how prompt all were to respond when called upon to pray or take part. The leader, who was almost blind, gave quite a lengthy address on 9th verse, 1st chapter of 1st John. "If we confess our sins, he is faithful and just to forgive our sins and to cleanse us from all unrighteousness." How I did wish that I could understand her. What an effort it must have required to prepare her address—one eye useless the other nearly so. What a lesson in duty to others! We came away rejoicing and thanking the Lord for the privilege of going to the house of prayer.

The items for the India part of our Budget were gathered this month by Miss Mame Martin, who writes from Camp Gujranwala, Sialkot District:

Our kind friends have sent such interesting items of news that it would be superfluous for me to try to add anything. All are at their posts now busily at work. Those itinerating are trying to make as much of the cool weather as possible, for the heat will sooner or later drive us all in from tent.

Dr. Johnson writes:

In continuation of my last letter, I wish to tell the American friends about what has proved such a help to me already. Before our Annual Meeting closed it was suggested that, as our devotional exercises before the opening of business meetings had proved such a blessing to us all throughout the meeting, we as a mission should set apart an hour on Sabbath when all our missionaries in the different stations would either meet together or retire separately and spend that time in praying for each other and for God's blessing on the work and workers. All agreed to this, and here in little Jhelum the Scotts and ourselves have enjoyed the sacred hour from 8 to 9 p. m., very much.

To know that my brothers and sisters pray for me and my work cannot fail to strengthen and cheer me very much.

From Rawal Pindi, the new station, Mrs. Fife gives some items of interest:

A few weeks ago we had a real snow-storm in Rawal Pindi. We knew when we came that the winters would be colder than in any of our other mission stations, but never imagined that it would be cold enough to snow. So you may imagine our surprise when one day rain turned to snow, and for two or three hours fell thick and fast. It seemed more like home than anything we had seen for a long time.

We have between 900 and 1,000 boys in the school here. The central, or high school, building is in the city, but just on the edge. Then there are branch schools in the city and in the Suddar Bazaar, and all are getting on nicely.

As yet there is no work being done among the women of Rawal Pindi city or district. We are on the lookout for a trustworthy native Christian woman who can go into the zenanas of the city, but they are hard to find. There is so much work to be done everywhere that all suitable women are engaged. Mr. Anderson has just gone into the district with a good native worker, and we hope they will be able to reach the men. We need two young ladies here so badly. There is much work needing to be done that cannot be done until we get them.

Miss R. T. Wilson writes from Madhapore:

We have had so much rain in January and this month that it is difficult to get any itinerating done. Rev. Hollidays and my sister and I have come here to an old mission house where we can be dry for a few days, to work awhile from this center. We are about twenty-seven miles north-east of Gurdaspur. We can from all directions reach many willing hearers. A few days before coming here we were called to follow the remains of the wife of Rev. Abdulla to its last resting place. She had been ill about a month, but growing no better, and urged her husband to bring her into Gurdaspur. A ride of 16 miles in an ekkah, in her weak state, was trying, but for a little while she seemed better and was so happy to be among her Christian friends once more, especially with two of her former school-mates. Her friend, Emma, and her husband and older sons, nursed her with great affection, and every available means was used to save her, but it was not God's will; in two days after she was brought in she fell asleep in Jesus. She was buried in our little cemetery and mourned by all our Christian community. She was a model wife and mother, and her husband and children feel that their loss is irreparable. An infant preceded her a few weeks, and six sons and two daughters remain.

While ill she had a strange dream, in which she thought some honorable person stood over her and repeated to her the 23rd Psalm, and several verses, among which were this: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness," etc., adding, "It is well with you." She interpreted her dream to mean that she was not to get well, and told them: "You may do all you can for me, yet I do not think I shall get well." Though it was hard to leave her family, she had grace given her to commend them in faith to God, and prayed the Lord Jesus to come to give her rest. She was one of the fruits of Miss Gordon's orphanage, of whom some description was given in the MAGAZINE two years ago. In Dr. Gordon's book you will find some description of her childhood. Her name was Jennie. May the Lord raise up many more such mothers in this dark land!

Mrs. McKee writes from Sialkot, under date of February 4, 1893, as follows:

All is quiet about the Christian Training Institute building at the beginning of this new month; quite a contrast to the busy scene presented in the school yard and chapel a few days since. Then we *all* were gathered together for our Conference and Annual Meeting. The missionaries who were to abide "out-side" struck their tents on the morning of the 12th of January, and by evening of that day there was quite a little village erected of these white canvas houses. In the early morning as we passed by on our way into the school chapel, we would see the blue smoke curling out from the narrow stove pipes which came out from the sides of the tents. When we lifted the muslin door and peeped in we found that the occupants could be quite comfortable in *dry* weather in these cozy apartments.

During our meeting, which was in session ten days, there was a morning prayer-meeting, when a goodly number met at the hour of seven for prayer and praise. I think that I am giving the voice of every one who attended these meetings, when I say that the half hour spent in this way was a season of great profit and delight. One of the young sisters said to me before leaving: "I think that I will never forget the precious meetings that we have had in this big room while we have been together."

Picking up a little card that fell from my book this morning, I notice that it is a list of passengers sailing on May 1st, 1880, by the "S. S. Utopia," from London to New York. (This ship was years afterwards wrecked off Gibraltar.) Reading down the list of names in the order here, I am reminded of changes that have taken place in the past thirteen years in families and persons, and those familiar lines, "You'll find the days speed quick enough" come to my mind.

Here are the names of girls who were going to the country of their parents for the first time. Some of them are now "settled down" in homes of their own. One finished her education and then returned to this country and has been engaged in zenana mission work for some five years. Lately the younger sister has joined the mission, in which all but one of a large family are workers. Next come the names of our own "little girls," and it is hard to realize that there has been such a change in their faces made by Father Time in these years; that their little sister, who had not seen her sisters in their childhood, said (when we were taking their photographs down from the wall where they had hung for many years,) "Mother, who are those queer looking children whose pictures have been hanging upon the wall?" Of course the years glide swiftly by, and who leave our loved ones in the home-land, cannot expect that there should be no change in our children when, in the course of years, we return to them.

We would not wish that our families should be exempt from change. Growth is desirable. There has been quite a change also in our mission family since the year 1880. Then we numbered not more than ten or a dozen adults; now we number in this country thirty-six adults and our twenty mission children.

Respectfully submitted,
MARY B. REID,
Cor. Sec. Foreign Missions.

Young People's Department.

SUGGESTIONS FOR MISSION BAND EXERCISES—JERUSALEM.

1. Singing Psalm 122.
2. Scripture reading Isaiah 40: 1-11.
3. Prayer by members of the band.
4. Singing psalm 125.
5. Scripture recitation, class. [This class is composed of the little ones, who learn a verse of scripture each week to be recited in concert, together with all verses previously learned during the month.]
6. Roll call, each member responding by verses on Jerusalem.

PAPER.

Some cities have been noted for their commerce, as Tyre and Sidon; some as being the seat of universal empire, as Rome and Constantinople. But the sacred cities exert a far wider and more lasting influence than either of these.

The most sacred city on the earth is Jerusalem. No other city will compare with it in its sacred teachings, culminating on Calvary, and extending to all people through all time into eternity.

The hill of Zion was the center of Israel's life. The Psalmist sings of its beauty, the prophet rejoices in its prosperity or laments its misfortunes, and the Saviour wept over the beloved city as he saw the destruction to come upon it because of the religious indifference of its people.

The home-sick exile always looked toward Jerusalem as he prayed. When he sings "If I forget thee, O Jerusalem, let my right hand forget her cunning," he expresses how dear she is to him.

She will be forever associated with the Christian church. Here the Saviour was crucified and buried, and rose again. Here were the beginnings of the church of today. Here were the first preachers, the first converts, the first persecutions.

Jerusalem has undergone no less than seventeen sieges. It is no wonder the historian says, "There is not a stone in the city but has been reddened by human blood, not a spot where some hand-to-hand conflict has not taken place, not an old wall but has echoed back the despairing shrieks of women." Jew, Pagan, Christian, Mohammedan, each has had his turn of triumph, occupation and defeat.

Jerusalem is especially dear to the church of to-day as the "emblem of the spiritual kingdom of God." John the beloved disciple, who knew the earthly Jerusalem so well, was permitted to see the holy city, the new Jerusalem.

It was the temple which gave Jerusalem her importance because it was the symbol of Jehovah's presence and typified better things to come. But in the new Jerusalem "There was no temple.' The temple worship passed away when Chris came. He said, "Neither in this mountain nor in Jerusalem shall ye worship the Father."

The real temples on earth now are they in whom the spirit of Christ dwells. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."

[Have map drawn by the older children.]

GEOGRAPHICAL QUESTIONS.

1. On how many hills was Jerusalem built ?
2. On which of these was the temple ?
3. What stands there now ?
4. What mention of this hill in old testament?
5. On which hill was the king's palace ?
6. In what direction from Jerusalem was Gethsemane, Mount of Olives, Bethany, Bethlehem, the Brook Kidron, &c ?

HISTORICAL QUESTIONS.

1. What was the early name of Jerusalem?
2. What is the meaning of the name Jerusalem?
3. Why does Zion stand for the church ?
4. What king built Jerusalem? The temple ?
5. What king destroyed both ?
6. Under what king was the temple rebuilt ?

HINTS FOR PAPERS.

The second destruction of Jerusalem.
Mission work now in Jerusalem.
The history of the Jewish temple.
Heathen temples, the Parthenon, temple of Jupiter.
Temple of Juggernaut, Temple of Diana.
Sacred cities, Mecca, Benares, &c.

REMARKS.—We would suggest this course be continued from meeting to meeting until the children have some connected knowledge of the subject. In directing the children in the preparation of their papers, it is frequently necessary not only to refer them to the book in which the desired information is found, but also the chapter and page.

A LITTLE GIRL AND HER MISSIONARY JUG.

"Father, what is a missionary?" asked little Lucy Gray, running into the house, with flushed cheeks and excited eyes.

Dr. Gray lowered his paper and looked over his spectacles, as he answered shortly, "A fanatic, child, a fanatic."

"A—a what, father?" she asked, with a puzzled air. "Is it nice to be what you say?" Lucy was a little doubtful from the tone in which it was spoken.

"As nice as to be a missionary, I reckon," replied her father, taking up his paper again.

"Then, father," with slow decision, "I wish I was a—f'natic, 'cause I think a missionary is dreffül nice."

Dr. Gray laughed, and laying aside his paper, he drew his little daughter to his knee, as he asked, "What do you know about missionaries, little one?"

"O, Father," she replied earnestly, "a missionary man talked in Sabbath-school to-day, and he was splendid! He told us stories about a country away 'cross the sea where he lives, and where the people are so wicked they don't even love their little children, and they sometimes kill them."

"It must have been interesting," interrupted the doctor, with a slight sneer, which, however, was lost on little Lucy.

"But, father, wait," she said eagerly, "This is what they do before they know about Jesus; but when they love Him, they love the little children and everybody, and are not wicked any more."

"Oh!" said her father. "And did he ask you all to go to that heathen country to convert these interesting people?"

"Oh, no," Lucy replied, looking inquiringly into his face, for she did not quite understand the tone in which he spoke, as it was one rarely used to her; "but he said we could help to send somebody else while we are little, and I mean to try. Do you mind if I do, father?"

"Oh, no, child; do anything you like, if it amuses you; but give me a kiss now, for I must go to see some sick folks. That is my missionary work."

Dr. Gray was the only physician in a small village. His skill in the profession caused him to be in the greatest demand, and his practice extended through all the country round about. Married late in life, all the love of his mature years was poured out at the feet of his pretty young wife; and although people shook their heads at what they considered a strange match, they watched in vain for any evil to arise. Even the most prying eyes could discover naught but happiness in their pleasant home. We see many strangely matched teams in this world every day that nevertheless pull pretty heavy loads together; and the burdens of life seemed very light to Dr. Gray, as he journeyed on with his fair young yoke-fellow by his side.

But one day she grew weary and laid her down to rest, and the light and love faded from her sweet eyes and left him in darkness. Then he who had so often been instrumental in restoring the comfort to other homes when it had well-nigh departed was comfortless. Thus it remained through many weary months, until one day, as he looked on the face of his baby-daughter, he saw the likeness of her mother there. From that day the tendrils of her young love twined themselves around his heart and bound up the bleeding wounds, and he was comforted. Oh, it was a rare love that encircled the heart of little Lucy Gray, as she grew more and more in the likeness of that dear dead mother, so that she did not miss the mother-love that she had never known.

Dr. Gray was a Christian. That is to say, he had joined the church when quite young, and was for years an active member, rarely missing a service. But in later years, as his practice increased, it grew to be quite the natural thing for him to start on a long drive into the country to visit his patients as the church bells were calling others to the house of God, so that now he was seldom seen in church. His life was upright and conscientious, and he felt rather gratified than otherwise that his name, fair and clean, could be seen on the church roll; but as to any active service for the Master, he knew it not. In dealing so much with material things, he neglected the spiritual; and in the study of these human bodies of ours, that are so fearfully and wonderfully made, he forgot the divine Creator.

After her father had left her that Sabbath afternoon, Lucy sat down and thought of all the missionary had said. How terrible, she thought, to live in a land where they had no Sabbath-schools and never heard of Jesus! It seemed to her that the sun could not even shine so brightly as in this Christian land. She wondered how she could send missionaries to teach the people to be good. No one would be likely to go away over there just for the asking of such a little girl as she, and she could think of no other way to send any one. Then she did not know any one to ask. True, there was Miss Lewis, her Sabbath-school teacher; she was so good, she might be willing to go. But what would her class do without her? They could never love another teacher as they did her. No, indeed; it would never do to ask Miss Lewis. They could not spare her; and some one else, who was not so nice, would do quite as well where they did not know her dear teacher. You see little Lucy in her ignorance argued very much as some other people do who are neither so young nor so ignorant. But whom could she ask to go, and how could she send any one? Her small head ached as she tried to solve the mystery; and at last she rose from her chair with a sigh, and decided to ask Miss Lewis the next Sabbath, for the more she thought about it the more puzzled she became to know what the missionary meant.

The next Sabbath Miss Lewis told her class that she was going to have a missionary society, and she wanted them all to be members; and if they would come to her house the next afternoon she would tell them what a missionary society was, and what they had to do to belong to it. When the hour appointed came, there were ten little girls with bright, eager faces, seated around Miss Lewis' parlor. She told them they would have three things to do in their society. The first was to learn all they could about the missionaries in the different countries; the second was to pray for them and their work; and the third was to save their money to pay the expenses of others, for that was the way they could send them if they could not go themselves. "Girls," she said, "I want to call our society the Thanksgiving Society. Don't you think that is a nice name? I'll tell you why. We all have so very many things to thank God for every day that I thought whenever we had anything come to us that made us feel thankful to Him, we would give a penny to help to send the news of His love to those who do not know about Him. I am going to give you each something to put your pennies in; and you can keep it where you can see it every day, and it will help you to remember."

Then she gave them each a little round terra-cotta jug, with a slit in it that looked very much like a wide mouth, and a little round knob over the slit that was intended to be ornamental, but made one think of a little pug nose. She told them that she hoped they would give what was really their own, what had cost them some effort or sacrifice, for that is what makes a gift acceptable to God. "For," she said, "we must live up to our name, and make our money a real thank-offering to Him. We will not have any entertainments, but give only so much as the Spirit of God prompts us to; and I feel sure He will open our eyes to see how we can get this money by our own private efforts and sacrifices, which will make the gift great in His sight whether it be little or much, and I know it will please Him best." She then told them, with a smile, that if any other members of their families should wish to put any money in their jugs, it would be perfectly fair and right.

A more enthusiastic missionary meeting never adjourned. As they separated to their several homes, each with jug in hand, their small heads were full of schemes for raising all the money they could, and I fear the other rules of their society were forgotten for the time being. Not entirely, however; for when they left her Miss Lewis had gone to her room, and as they walked away she was pouring out her whole heart in prayer for the work they were about to undertake; and in a few days they each received a copy of "Children's Work for Children," which this zealous young teacher sent them.

When Lucy Gray entered her father's sitting room she found him sitting before the fire, having just returned from a long cold drive.

"Well, little girlie, where have you been?" he asked with a smile. No matter how cold and tired and anxious Dr. Gray was, he always had a smile for his little daughter.

"Ive been to Miss Lewis's, father," she replied, "and we are going to have a missionary society to meet at her house every month. We are going to learn all we can about missionaries, and give all the money we can send to them, and she gave us each a a jug to put our money in; and we are going to put in a penny every time we feel thankful for anything, cause our society is named the Thanksgiving Society."

Lucy paused, quite breathless, as she handed her jug to her father, who looked at it with a smile, partly of amusement at her enthusiasm.

"But where are gou going to get your pennies?" he asked, looking at her sweet little face, with a fire-light gleaming on it.

"Oh, I've got lots of pennies," she said with a bright glance.

"But if you put your pennies in this wonderful jug, what about that doll with real hair that you have been wanting so long?"

Lucy's face grew very sober; for oh, how much she did want that doll! At last she looked up into her father's face, with a brave attempt at a smile, and said, in a voice that would tremble just a little in spite of all effort, "I can get a cheaper doll, father. A doll doesn't have to have real hair to be loved."

There was a sudden mist in the eyes of Dr. Gray, as he drew his daughter to his side and kissed her tenderly; and as Lucy put her little arms around his neck she said, "And, father dear, when you are very thankful for anything, you can put a penny in my jug, 'cause you haven't any of your own."

It was a very opportune moment for the suggestion, while the mist in his eyes was still undried, and with a laugh he said, "You sly little puss, so I may use your jug too, may I? Well, I feel very thankful now, so I think I will have to make my first contribution."

He slipped his hand into his pocket, and to Lucy's delight she saw a bright coin drop into her jug. A whole sixpence! How nice it sounded when she shook the jug!

"Why, father, are you thankful a whole sixpence-worth? What is it for?" she asked.

"For my precious little daughter," he answered, as he folded her in his arms; and, with his cheek resting on the little curly head, they sat in silence with eyes fixed on the dancing firelight, the minds of both filled with their own thoughts.

After that it became quite a common thing for the doctor to drop a penny into Lucy's jug, just to see the smiles chase each other over her face. It was a very simple way to give the child pleasure, he told himself. One evening when he came in he found her sitting and poring over her little Missionary Magazine. He lifted her in his arms, magazine and all, and before he knew it—in fact he could not have told how it happened—he had taken the little paper from her hands, and was reading aloud to her while she lay in happy contentment curled up in his arms. He read it almost through before he stopped, it was so pleasant to watch the absorbing interest in her little face. In all the world of science and art there was no study that attracted Dr. Gray as did the face of his little child.

So the days went by, and as Lucy shook her jug there was always a heavier jingle. It seemed as though she could hardly wait for the three months to pass before it should be opened. It soon seemed very natural to the doctor to slip something into the jug, and he often did it when Lucy was not by to look on; and, as was also very natural, his thoughts often recurred to the object to which this money was to go. No matter in what direction our money goes our thoughts are pretty sure to follow, and our interest too; for where the treasure is, there will the heart be also. In reading Lucy's little magazine to her, he soon found that it was very pleasant and interesting to himself, for it is only where there is lack of knowledge that the interest is lacking. Dr. Gray was a busy man, but the long drives that were necessary to visit some of his patients gave ample opportunity for thought, and he was surprised one day when it occurred to him how much his thoughts were in foreign lands, and how deep an interest he felt in the work of saving souls going on there. With a bound his heart awoke from its long sleep.

The next Sabbath morning, as Lucy was about starting for church, she was not surprised to see her father preparing to go out, for it was quite customary; but when he took her hand in his and said: "Daughter, do you want father to go with you to church to-day?" the big brown eyes were raised to his face with surprise that soon changed to delight as she saw that he was in earnest.

"O father, how nice! It is so lonely to go all by myself."

"I hope you will never feel lonely again, darling," he replied in a trembling voice, "for father intends to go with you always after this."

Everybody was glad to see Dr. Gray at church, for they all loved him, and the hearty greetings he received on every side made him feel as though he had just returned home from a long journey into a far country. That evening he and Lucy sat together in the twilight as they both loved to sit, she curled up in his arms like a kitten. She put her hand up and patted his cheek, as she said softly, "Father, don't you think mamma must have been very happy to-day, when she looked down from heaven and saw us going to church together?"

"I hope so, my child," he answered sadly, for oh, how he longed for her sweet presence that night!

"And Jesus, too, father. I know He was glad, 'cause Miss Lewis says He wants every one who loves Him to go to church. You love Jesus, don't you father? You never told me."

It was hard for Dr. Gray to control his voice as he replied, "My dear little Lucy, father loved Jesus a long time ago, but he let the love get buried in his heart under a great many worldly things. It was there, daughter, all the time, although he had almost forgotten it, and it has come to life again, and he will never let it get buried any more."

They sat very quietly for a few moments, and then Lucy slipped out of her father's arms and ran from the room. She soon returned, with her little hand full of pennies, and taking down her jug from off the mantle-piece, she said, with her face radiant with happiness, "Father, dear, I am so thankful that it will take every one of my pennies; but I am glad of it, for I don't care for the doll now," and she dropped them slowly into the jug, pausing to hear them jingle as they fell. "O father," she exclaimed suddenly, looking into his face with sparkling eyes, "to-morrow is the day we are to open the jugs. I do wonder how much I have in mine? Do you think it will be much?"

"I think it will be a great deal in the Saviour's eyes," he answered tenderly. "Lucy, may I come to your Thanksgiving Society to-morrow? I like that name."

"Why, father," Lucy answered in surprise, "I guess so; but we never have any big people come."

"Well, let me come just once," he answered, smiling. He went, and was warmly welcomed by all those little people, who, at some time or other in their short lives, had looked to the kind doctor to heal their sicknesses.

The business of the day was the opening of the jugs, and they all went to work at once, Miss Lewis counting the money for them. When she held up Lucy's and exclaimed, "Twenty-one shillings and sixpence!" Dr. Gray saw the big brown eyes, so like her mother's, open wide with wonder, and the cheeks grow rosy red with delight. Then he told them, in very simple words, what great good and happiness had come to him during the past three months, all through a magazine and a terra-cotta jug in the hands of a little girl.—*The Interior*, Chicago.

Editorial Department.

Notices.

ALL REMITTANCES OF MONEY AND LETTERS CONTAINING NAMES OF NEW SUBSCRIBERS, OR CHANGES OF ADDRESS, SHOULD, WITHOUT EXCEPTION, BE SENT TO MRS. J. G. CARSON, XENIA, O.

The fact that THE MAGAZINE is sent and received is deemed a sufficient acknowledgment of moneys received for subscription, but a special receipt will be mailed to those desiring it, and sending an addressed postal card.

It is desired that money be sent by draft, post-office or express order, or by registered letter, which may be done at our risk. If postage stamps are sent they *must not* be of a higher denomination than two cents, and should be carefully wrapped so as not to adhere.

Resolutions, notices of death, etc., intended for publication in the MAGAZINE, are charged for at the rate of *one cent per word*, payable in advance. Persons sending in such articles can readily calculate the cost and should remit the money with the manuscript.

"IN PRAYERS OFT."

The Women's General Missionary Society will assemble in Omaha, Neb., on May 9–11. Business and questions of grave importance will come up for discussion and conference. Those who make up that gathering are burden-bearers to an extent of which little is known. Let all pray that divine wisdom and insight may be given in the councils, and the meeting be pre-eminently one where "the individual withers and the world grows more and more"; where *I* decrease and where *He increases*. It will put one more in touch with the work to pray each day of that meeting definitely for each session, and especially for the president and all the officers, who need gentleness and courage to face the complicated phases of the work before them. Pray for their physical and spiritual strength. And here is our MAGAZINE, whose interests will be especially looked after by some member of the committee, and whose presence will be a plea for enlarged subscription. Its editors and contributors need prayer that its pages may be of interest, and its influence reach beyond our own lines to the great glory of God and the honor of the nations; "and verily you shall in no wise lose your reward."

It is scarcely necessary to state that this is the Missionary Society number. "And so we, being many, and every one members one of another." This is the principle which underlies all organized work. It is the fundamental principle of our General Missionary Society. It is not given to all to work where one can be seen by the multitude; where success can be heralded to the world; but in the congregational missionary society the least, the weakest, the most unknown, can work at the *foundation* upon which depends the strength and stability of the General Missionary Society. In these hidden spots, and among these silent workers the little things are done which are so humble that no one but God will ever be likely to notice the doing of them; yet here are furnished the loyal soldiers, as well as the ammunition and supplies, for the advance. Like a great circle extending across the continent and beyond the sea, the General Missionary Society, with the congregational societies as segments, has but one aim—that the redeemed from every land may join hands.

A private letter from Dr. M. M. Gibson says that they have just moved into a new church. We rejoice in the prosperity of this, the pioneer congregation of our denomination in California. May it continue to grow in spirituality, interest and numbers, and may it and its sister congregations be sources of great blessing on our great Pacific coast.

We gratefully acknowledge the receipt of a copy of A. L. Pierson's new book, "The Divine Enterprise of Missions," published by the Baker & Taylor Co. of New York. These lectures, like all Dr. Pierson's utterances on the great cause of missions are inspiring. His burning thoughts need but to come in contact with Christian hearts to kindle anew their zeal. Facts and arguments are presented in a powerful manner, and can hardly fail to convince every careful, prayerful reader that the thought of missions is God's thought, the plan of missions is God's plan, and that in the work itself is the fullest visible expression of the invisible Spirit of God."

The paper published by Dr. Watson in Cairo, Egypt, for the advancement of Protestant missions in that land, contains much that is encouraging and helpful, and notes a gratifying increase in the grace of giving among the Christians of hat land. "Thanks be unto God for His unspeakable gift."

Oh ! the mighty Thank-offering; how many prayers, anxieties and tears it represents; and the gracious Lord of the treasury and of the harvest watches the in-gathering and notes all these gifts, and remembers His promises to faithful givers. May these be graciously fulfilled. We recall with deep gratitude this one, "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord, and see if I will not open the windows of heaven and pour you out a blessing until there shall not be room to receive." God has a plan which, if we accept, He promises to "empty all heaven for us." A distinguished divine says, "It is the greatest text in the Bible." The promises of God are all yea and amen in Christ Jesus, and we expect a great blessing to descend and rest upon our beloved Zion.

The Secretary's reports of United Presbyterian Association and Memorial Hospital should have appeared last month. We regretted the necessity of postponing them, but hope they will read just as well in May as in April.

To Cranston & Curts, Western Methodist Book Concern, of Cincinnati, O., we are indebted for a copy of Bishop Thoburn's *India* and *Malayasia*. Its typography, paper and illustrations are worthy of the book and publishers. It gives a good idea of those countries, their peoples and religions, and the mission work being carried on there In a forcible and clear manner the author touches on the mooted points of "the relative importance of mission schools," "style of living of missionaries," etc.

Any who have had the privilege of hearing Bishop Thoburn speak, know that he will hold the attention to the end. It is declared to be one of the greatest missionary books extant. It seems to us it would make a good companion volume to "Our India Mission," by Dr. Gordon.

This illustration of a "mummy cat" is of special interest this month in connection with "brute worship" in pagan Egypt. Mummy cats were sent each year to be buried at the festival of Bubastis, which was held near the modern Zagazig. The idea of the sacredness of the cat still obtains in the ceremony, which is to this day observed, of sending an old man in charge of a camel-load of cats with the pilgrims to Mecca. To the sisters who still find a little time for patch-work, the manner in which the bandages are arranged may be a surprise. The name "log-cabin" quilt is misleading, since the pattern is at least as old as pagan Egypt; another illustration of Solomon's saying, "There is nothing new under the sun."

In the article of Miss Ada McHenry in the last number of the MAGAZINE, entitled, "The Alabaster Box," the last quotation should read:

Understand, I may not, cannot, know his mind,
Self-centered, infinite, can find
Aught in the creature of his hand
That can commend that creature's prayer."

The programme for the happy occasion of the tenth anniversary of the Monongahela Presbyterial Society is before us, and it is good in form and contents. We know it will be a delightful and profitable meeting, and hereby extend our hearty thanks for a cordial invitation to our Magazine Committee to be represented at this pleasant reunion.

It is with pleasure that we call attention to the excellent article and cut of the Waitsburg Academy, which lead this number. This is a very important branch of Home mission work. It deserves, and we trust will have, the hearty support of our United Presbyterian church. Allow us to remind our readers that the Principal, Miss Ina L. Robertson, received permission from the Women's Board to receive such part of the "Thank-offering" as might be designated for Waitsburg Academy.

The Magazine Committee gratefully acknowledges the annual donation of $5 from our unknown friend in Pittsburg. Also $5 sent us from another friend in Pittsburg who feels that "it will be a wise expenditure of money towards missionary effort."

We have heard from time to time very encouraging words about the MAGAZINE. One of our missionaries recently said it was a necessity to them as it gave not only mission news but much welcome home news as well. We are anxious to make it more helpful than it has ever been before, but to do this we must have a fuller subscription list and we earnestly hope that every one who can will take advantage of the coming meeting at Omaha to subscribe.

From a private letter we clip the following:

One of our ladies, Mrs. Anna W. Phillips, sweetly "fell asleep" April 5th. On her admission she gave the Board, besides her admission fee of two hundred dollars, two hundred and fifty dollars more, saying, "I am sorry it is not more. I will not enjoy this lovely home long, and whatever I have I wish the Board to get, to help pay off the debt. I am thankful the Lord put it into the hearts of the women of our church to establish such a home for women like me."

Mr. Thomas Brown, a member of the Sixth church, Pittsburgh, was called to his heavenly home at the age of seventy-eight years. In his will he leaves the Home for Aged People over six hundred dollars. MISS E. D. BROWN,
Cor. Sec'y Aged People's Home.

Women's Auxiliary Board, Etc.

PROGRAMME FOR ANNUAL MEETING.

TUESDAY, 7.00 P. M.

Mrs. R. L. Brownlee, Steubenville, O., presiding.
Devotional Exercises.
Greeting.—Mrs. H. M. McCague, Omaha.
Response.—From the East, Mrs. Sarah Parker, Phila., Pa.; from the Central States,---- ———-; from the Pacific Slope, Mrs. Nancy Wallace, Los Angeles, Cal.
President's Address. Reception of delegates.

WEDNESDAY, 9.00 A. M.

Devotional Exercises conducted by Mrs. C. C. Lyle, Majors, Neb. K
9.30.—Report of Com. on Credentials. Roll Call. Committees appointed.
9.50.—Report of Secretary of Women's General Missionary Society.
10.00—Report of Treasurer of Women's General Missionary Society.
10.10.—Report Secretary of Women's Board.
10.30.—Report of Treasurer Women's Board.
10.40.—Report of Standing Committees. Literature, Finance, Book of Instructions.
11.15.—Report of MAGAZINE Committee. Report discussed.
11.45.—Question Box, conducted by Mrs. T. S. Stewart, Stewart's Station, Pa.

WEDNESDAY, 2.00 P. M.

Devotional Exercises, conducted by Miss H. E. Davis, St. Louis.
2.20.—Report of Secretary of Church Extension and Parsonage Fund.
2.35.—Report of Secretary of Home Missions. Report discussed.
3.15.—Symposium on Home Missions, opened by Mrs. T. Howard Smith, Denver, Col.
4.00.—City Missions, by Miss Lizzie Johnson, Omaha.
4.20.—Report of Secretary of Women's United Presbyterian Association.
4.45.—Question Box, conducted by Mrs. W. M. Story, Aledo, Ill.

WEDNESDAY, 7.00 P. M.

Thank-offering Service.
Praise and devotional service, conducted by Mrs. W. S. Heade, Cambridge, Ohio.
Womans Organized Work in our Church. A History, by Mrs. D. S. Littell, Pittsburgh, Pa.
Address. Thank-offerings, past, present and future, by Mrs. Mary Clokey Porter, Allegheny, Pa.
Presentation of Thank-offerings. Praise Service.

THURSDAY, 9.00 A. M.

Devotional exercises conducted by Mrs. T. C. McKelvey, New York.
9.30.—Reading minutes; roll call.
9.45.—Report of Secretary of Freedmen's Missions. Report discussed.
10.15.—Address: "Hindrances and Helps to the Freedmen's Work," by Miss Ella Day, Norfolk, Va.
10.30.—Report of Committees.—Place of meeting; nominating.
Election of officers of Women's General Missionary Society and members of Women's Board. Business.

THURSDAY, 2.00 P. M.

Devotional exercises conducted by Mrs. J. M. Wallace. Pittsburgh.
2.30.—Report of Secretary of Foreign Missions. Discussion of report.
3.10.—Report of Secretary of Junior work.
4.25.—Address: "Teaching the Bible in Junior societies," by Mrs. W. P. McNary, Tarkio, Mo.
3.45.—Conference of Junior work, opened by Mrs. T. J. Gillespie, Pittsburgh.
4.00.—Question Box, conducted by Mrs. Jos. Kyle, Allegheny, Pa.
4.15.—Report of Committees. Thank-offering and General Assembly. Business.

THURSDAY, 7.00 P. M.

Praise and Devotional service, conducted by Mrs. Rob't Taylor, Cedar Rapids, Iowa.
Report of Committee on Resolutions.
"Glimpses of Mission work in India," Miss Emma Dean Anderson.
Closing service.—Impressions of the meeting.

SECRETARY'S REPORT OF WOMEN'S BOARD.

The Regular monthly meeting of the Board was attended by 10 directors. The usual opening exercises were observed; prayer by Mrs. W. J. Reid.

Many letters were received by the Foreign Secretary this month. India asks for three (3) new men and four (4) unmarried ladies. Dr. Johnston again pleads for more medical missionaries. The committee has about completed the arrangements for the appointment as foreign missionary of Miss Carrie N. Buchanan, of Hebron, Ind.

Home Secretary absent. Annual reports received from Rev. Speer and Miss Eliza H. Black, of Waponietia, Oregon.

Freedmen's secretary reports from the mission fields of Miller's Ferry, Knoxville, Norfolk, Henderson and Chase City. These reports are of an encouraging character. Secretary Parsonage Fund reports in regard to loans on church property, terms, &c., late transactions.

Secretary Junior Work reports 21 secretaries appointed. Literature committee makes short report.

Treasurer reports March receipts........$2,959 68
" " " expenditures 2,264 48

Life members received during March: Mrs. Jas. M. Hamilton, Pittsburgh, Pa.; Mrs. W. W. Barr, Philadelphia, Pa.

Adjourned to meet May, 1893.

The committee appointed by the General Assembly in the interests of the charter of the Women's General Missionary Society, have held two conferences with the directors, a full report of which, with the recommendations, will be presented to the General Missionary Society at the convention in Omaha, May, 1893.

MARY W. PORTER, Sec'y.

NOTICE TO PRESBYTERIAL SECRETARIES.

Accompanying almost every Presbyterial report is a note stating that for some reason congregational societies have failed to respond, and in consequence the Presbyterial report is incomplete. In case these society reports come to hand, be sure and send them AT ONCE to the General Secretary, EVEN AT A LATE DAY, in order that the printed report may be complete.

MARY W. PORTER, Gen'l Sec'y.
814 N. Negley Ave., Pittsburgh, Pa.

TREASURER'S REPORT.

Receipts for the month of March, 1893.

[When not otherwise specified, the money is from the W. M. S., of the place named.]

Foreign.—Martha, Greeley, Colo., for Egypt, 3 and for India 3; Y. W. M. S., 7tn Pittsburgh, 15; Shadyside, Pittsburgh, 20; College Springs Pres., 5; 2nd Pawnee, 2.17; Fleming, 10; Y. L. M. S., 6th Allegheny for Egypt, 10; Shiloh, Ind., 12.01; Rushville, 9; Fowler, 5; Easton, 8.50; Denver, 25·25; Cedar Rapids Pres., 15; Springdale, Pa., 10; Colony, 3.77; 8th Philadelphia one lady, 25; Cove, 30; Big Springs Juvenile Workers M. Band, 10; Hartstown, 10; Shenango, 4; 5th Allegheny Mission Circle, 50; 7th Allegheny, 10; Mrs. Paul G. Spener, Portland Mills, 1; 1st Omaha M. Band, 2.25; Park ave., Omaha, 6; Wichita for India, 8; Arkansas City, 5; 1st Sterling, 5; Paxton, 11.

Salaries.—Miss Young, College Springs Pres., 176; Miss Given, Allegheny Pres., 125; Indiana Pres., 37; Miss Logan, East Union Soc., Allegheny Pres., 5; Miss Campbell, Monmouth Pres., 47.50; Miss Hogg, 2nd Allegheny, L. M. S., 25; Miss Corbett, Conemaugh Pres., 100; Miss Smith, Princeton L. M. S., 50.

Miscellaneous.—Oakland Chapel Pittsburgh, Scholarship India, 25, also the Mission Band for same, 25; Y. W. M. S., 1st Pittsburgh, Training school, Asyoot, 50; 8th Pittsburgh, Y. W. M. S. for Rawal Pindee, 10; 2nd Philadalphia for training schools Egypt and India, 50; 3rd Philadelphia for same, 20; L. F. M. S., 1st Allegheny pupils Asyoot, 75; class of small children, Galt, Can., S. S. for Asyoot, 7; Y. P. S. C. E., Greeley, Colo., pupil Sialkot, 6.25; Sewickley, Fellowship Soc., Egyptian boy, 5; 8th Philadelphia, 25; 9th Philadelphia, 25 and North Philadelphia 30, all for Training schools Egypt and India; Baltimore for Rawal Pindee, 30; 6th Allegheny, Y. L. M. S. for Rawal Pindee, 15; 1st Omaha, Mission Band for little boy India, 2.50, also little boy Egypt, 2.50; Sparta, Y. P. S. C. E., for support of pupil Sialkot, 25.

Hospital Support, India.—6th Pittsburgh, 15; 5th Allegheny, Girls Mission Band, 10.

Home and Salary.—7th Pittsburgh, Y. W. M. S., 7; 2d Philadelphia 20; College Springs Pres., 17; 6th Allegheny, 25; West Union, 5; East Union, 5; Spring Hill, 9.80; Madison, 10; Fowler, 5; 1st Monmouth, 25; 1st Monmouth Girls Mission Band, 10; East Brook, 17; 1st New Wilmington, 22.65; 1st Mercer, 28.85; 2nd New Wilmington, 15; 2nd Allegheny, 25 also 37.50; Shenango, 7; Jamestown, Pa., 3; 4th Allegheny, Y. L. A. S., 15; Princeten, 25; Morea, 12.10; Mrs. Paul G. Spener, 1; Omaha Central, 11; 1st Omaha M. Band, 2.25; Omaha, Park Ave., 7; North Bend, 10; Arkansas City, 5; Wichita, 5; Anthony, 5; Paxton, 11; Hoopston, 10; Roney's Point, 8.

W. S. Indians.—Monongahela Pres., 35; Bethel, Le Claire Pres., 5; Wellsville, 15; 6th Allegheny, 20; Tarentum, 15; Cedar Rapids Pres., 5; 1st Allegheny, Y. L. M. S., 15; 7th Allegheny, Y. L. M. S., 10; 5th Allegheny Mission Circle, 25; Sewickley, Dorcas Soc., 10; Omaha Central, M. Band, 5.

Freedmen's.—Cuylerville, 5; Martha, Greeley, Colo., 2; Mrs. Wm. McCutchan, of North Henderson Soc., 10; Ingram, Van Fossen Soc., for Miller's Ferry, 5 and Norfolk 5; 2nd Wilkinsburg, 21; Pittsburgh, Oakland Chapel, 10; 7th Pittsburgh, Y. W. M. S., 25; 3rd Pittsburgh, McCrory Soc., 20; 8th Pittsburgh, Y. W. M. S., 5; Shadyside Pittsburgh, 20; Sunbeam, Mission Band for Athens, 12; 5th Allegheny, Girls M. Band, 5; Rushville, 5; Fowler, 5; Cedar Rapids Pres., 15; 1st Philadelphia, 6.70; Stone Valley, 12.30; Stone Valley, M. Band, 1.50; Georgetown, 17; Waterford, 13.70; 5th Allegheny, M. Circle, 25; 6th Allegheny Y. L. M. S., 15; Etna, Y. P. M. S., 5; 7th Allegheny, 5; West Bellveue, Golden Rule M. B., 3; 5th Allegheny, Girls Mission Band, 5; Mrs. Paul G. Spener, 1; Omaha Central, 10; 1st Omaha M. Band, 2.25; Omaha Park ave., 5; South Omaha, 8; 1st Omaha M. Band for Athens, 1; Anthony, 1; Ninnescah, 7.16; Bethel, Central Illinois Pres., 12; Roney's Point, 7.

Little Girls' Home, Tenn.—Norwich, O., S. S. class of Miss Edith B. Mellone, 6.60; College Springs Pres., 7.50; 2nd Allegheny, 30; Waterford M. Band, 3.70.

Church Extension and Parsonage Fund.—7th Pittsburgh, Y. W. M. S., 6; Shadyside, 20; Colorado Springs, interest on parsonage, 87.50; College Springs Pres., 2; 3nd Pawnee, 2.18; 6th Allegheny, 20; 5th Allegheny, Girl's M. Band, 10; Rushville, 5; Madison, 3; Fowler. 5; Springdale, 5; Big Spring, 7; Indiana, 16,05; Utica Pa., 5; Etna Y. P. M. S., 3; West Bellevue, 52; West Bellevue "Gleaners," 25; West Bellevue "Busy Bees," 7; West Bellevue "Willing Workers", 8; West Bellevue "Golden Rule" M. B., 4; 7th Allegheny, 5; 1st Omaha M. Band, 2,25; Omaha Park Ave., 11; Anthony, 3; Ninnescah, 7; 1st Monmouth Boy's M. Band for Waitsburg Dormitory, 15; Baltimore Y. L. H. M. S. for Alliance, 15, and for Neill ave., Columbus, 10.

Ministerial Relief.—1st New Wilmington, 5; Cedar Rapids Pres., 5; Omaha Central, 11; Omaha Park Ave., 2.

Orphans' Home, Allegheny.—5th Allegheny, 25; Bethel Central Ills., Pres., Mrs. Pattons S. S. class, 1.

Aged People's Home—7th Pittsburgh, 25; 5th Allegheny, 25; 5th Allegheny Girl's M. Band, 10; Cedar Rapids Pres., 5; Sewickley L. M. & A. S., 10; Springdale. 10; 5th Allegheny Mission Circle, 15; Sewickley Fellowship Soc., 75; 1st Omaha M. Band, 1.

Contingent Fund.—From societies through Mrs. J. G. Carson, 27,05; Chariton Ia., 1; Concordia, Kan., 7; Allegheny Pres., 14.74; Colorado Springs, 1,35; Monmouth Pres., 4,50; Cove, 1; 1st. Sterling, 80 cts.

The Wheatland L. M. S. report having sent $25,00 to Knoxville Tenn., for education in the Little Girl's Home.

The Treasurer of Indiana Presbyterial reports: Richland, 18; Rushville, 5; Spring Hill, 3; Madison, 2; Shiloh, 2; Milroy, 1,75, towards purchasing a sewing machine for Knoxville College, also sent their Thank-offering to Warm Springs, Indian Mission for the purchase of a bell, 21.

E. J. SLOAN, Treas.

PROGRAMME FOR MAY.

Singing.—Ps. LXXX, C. M., 8-12.
Reading, Isa. XIX. 19-25.
Paper.—Paganism in Egypt and Assyria.
Singing.—Ps. CXXXVII. 1, 2.
Paper.—Our own work in Egypt; Items from missions on the Euphrates.
Prayer for Missions in Egypt and on the Euphrates.

PART II.

Conference.—Our Missionary Societies.

PAGANISM IN EGYPT.

The religion of Egypt presents very perplexing problems. One of these is its extraordinary inconsistency. In some writings we meet with ideas of diety i which are excessively refined—refined till they have become impalpable and colorless; in others, we find polytheism in its most debased form. More remarkable still, we find these two things existing not only at the same time, but expressed in the same writings. Hence, vehement debate among Egyptologists.

It is not improbable that the population of Egypt consisted of two races originally distinct: one mentally lower, probably African, and another much higher, probably Shemitic. In that case the religion was composite and inconsistent from the beginning. The conceptions expressed on Egyptian monuments are vague, confused and conflicting.

Sun worship unquestionably appears early. This and the reverence of metaphysical deities are mingled together even on the oldest monuments. Above all systems, the Egyptian abounded in symbolism. Every idea, every shadow of an idea had to be represented—made visible.

Many writers contend that the priests were acquainted with a truly spiritual system which they concealed from the common people; but there is no evidence of there being anything of the kind intentional. It was no function of theirs to educate the people; and probably the masses could not rise above the lowest brute-worship. Nor did the priests and the higher classes really rise above it; they only succeeded in mingling higher and lower conceptions, and so identifying the divinity with the brute. The religion changed, but the brute-worship lasted as long as any part of it. The same animals, however, were not adored over the whole of the country; some which were worshipped at one place were pursued and killed at another, and hence violent disputes often ending in bloodshed.

In the "Book of the Dead," the most remarkable document which has come down from the ancient days of Egypt, comparatively little is said of duties, but much of spells and incantations. There are, no doubt, many good moral precepts scattered here and there in books and on monuments. But 'the morality' remained stationary at the elementary stage; and its moral maxims never rise to the rank of principles. The priests in the original constitution of Egypt had comparatively little power, which, however, steadily increased until everything in life was ruled by them. In Upper Egypt they usurped full regal authority.

Women in Egypt were allowed much liberty; but evidently it ran into license. Truly, religion and morality were separable and separate in Ancient Egypt. The religion sustained great changes. In the oldest monuments Osiris and Ra are mentioned; their worship formed the basis of the religion. Each is a divine being, revealing himself in the sun. Afterwards eight deities were classed in the first order; twelve in the second, and four in the third. The highest of the first order was Amn, or Amun. By the time of Herodotus, Osiris had become the chief diety. Isis was his mother, sister and wife. It is important to note that in this religion there is no idea of God as forgiving sin. The strong impression which the future world made on the Egyptian mind is noteworthy. Whence could it spring? We believe that in Amun 'the hidden one' we can still trace an early conception of the supreme divinity, brought, probably, by the Shemites from the plains of Shinar.

PAGANISM OF ASSYRIA.

We come now to speak of the religions of Babylon and Assyria. The first inhabitants of the Tigro-Euphrates valley appear to have been Turanian rather than Shemitic. The name Akkadian (mountaineer) is now usually given to them. Another important tribe, evidently Shemitic, then pressed into those fertile regions—probably from the Syro-Arabian desert. The two races appear to have mingled in Southern Chaldea.

Their religion bore abundant traces of their double origin. The Akkadian faith was, fundamentally, spirit worship. Every object in nature whether animate or inanimate was supposed to be ruled by a spirit. Malignant spirits were especially numerous; many of them ghosts, that is, the spirits of the dead. The spirits, however, were all subject to the control of a priest or wizard. By the power of spells and incantations, the wizard could compel them to do his bidding.

The Shemitic race, that came in later, and largely blended with the Akkadians, had a religion of a higher type.

The Sun-God held a high place among the Shemites who occupied Chaldea; and the Moon-God one almost equally high.

In countries like Arabia and Chaldea, the magnificence of the starry heavens and the moon "walking in her brightness" compel attention by their mystery, their beauty, and their beneficence. We cannot be surprised if, with the mass, admiration passed into adoration; Astronomy was studied and it became astrology. Divination, augury, fortunetelling, necromancy, and kindred base beliefs, flourished. The prophet Isaiah calls on "the astrologers, the star-gazers and the monthly prognosticators" to foretell, if they can, and avert the destruction of their city. It would appear that in the court of Nebuchadnezzar the highest place was given to expounders of dreams, sooth sayers and astrologers.

The doctrine of one god shines out clear and unmistakable in various important documents. In Smith's *Chaldean Account of Genesis* this is very fully shown: "At the head of the Babylonian theology stands Anu—a deity who is sometimes identified with the heavens—sometimes considered as the ruler and god of heaven."

In one important part of the tablet recording creation, only one god is mentioned, and simply as "the God." The fragments of the tablet "might belong to the purest system of religion."

The worship of Anu was gradually superseded. His daughter was Istar [Ashtaroth or Astarte] connected with whom there was far more sensual worworship than that of Anu. This in time supplanted the older and purer system.

The Assyrian nation was greatly influenced by the Babylonian. They were a nation of ferocious warriors, in whose nature cruelty seems to have been ingrained. Their character was reflected in their religion. Human sacrifices were frequent.

Magic, sorcery and divination were hardly less prevalent in Assyria than in Babylon. The prophet Nahum, in his magnificent description of the siege and capture of Nineveh, the capital, styles it "the mistress of witchcrafts".

From Tract by J. Murray Mitchell, M. A. L. L. D.

QUESTION DRAWER.

[Address communications for this department to Miss E. W. Pollock, 606 West 2nd sreet, Little Rock, Arkansas.]

SUGGESTIONS FOR ANNUAL MEETING.

The Master said, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Then work to secure the blessing, by being in your place at the appointed time; always at your post of duty, and ready and willing to do whatever is asked of you.

Home and city missions have a prominent place on the programme, and this meeting will be one of the best opportunities for the eastern ladies to become acquainted with the work from personal observation and contact with those who are engaged in it.

Study the unfinished business of last year. If new business is to be presented, have it ready and in proper form. Do not take the time of the Convention with work which should have been done before. Be prepared yourself to take an intelligent part in the discussions, as well as the business of the Convention. The success of a meeting depends largely on the preparation made beforehand. Carry home with you not only what was done, but the spirit of the meeting.

We would suggest that the hour of 9 a. m. be observed, during the days of the Convention, as an hour of prayer for God's blessing on the meeting by all those who cannot attend.

Possibly some have monopolized too large a share of the time in previous meetings. Let the heretofore unheard strike "fire by closer contact than mere listeners". An annual meeting memorandum book may be helpful. Such a book should contain a record of the excellences as well as a record of defects; for future reference and improvement, a page of do's, over against it a page of don'ts. All communications should be made in writing during an address or report. Quietness in the church by strict enforcement of rules prevents distraction and delay. Friction and general fussiness can be avoided by keeping the details of arrangements though important out of sight. These suggestions, with many others that could be made, seem mechanical and to lower the plane of a meeting in the interest of so lofty a subject as missions; and for an occasion when gathered from north, south, east, west, hearts are to be helped, purposes strengthened through learning the experiences of others, and to be refreshed and stimulated by religious exercises and by information from our missionaries. But it is nevertheless true that the smooth running of the machinery is a necessary adjunct to the spiritual enjoyment of any meeting.

WOMEN'S GENERAL MISSIOAARY CONVENTION.

Notice to delegates and visitors to the convention to meet at Omaha, Neb., May 9-11, 1893:

Owing to the unsettled affairs in railroad circles in regard to rates, it has been impossible to secure the usual reduced fare to the convention at Omaha. Delegates and visitors are advised to purchase the World's Fair tickets to Chicago, which from Pittsburgh is $18 round trip, good for 30 days, and the regular ticket on the Rock Island route to Omaha, $12.75 each way. Arrangements have been made in Pittsburgh to secure as many of these tickets as necessary, and delegates and visitors are requested to send their names and request for sleepers or chair cars from Chicago to Omaha to the general secretary *at once.* Train leaves Union Station over the Ft. Wayne Route at 8.10 A. M., Monday, May 8, arrives at Chicago 9.30 P. M., leaves over the Rock Island Route 10 P. M., arrives in Omaha, Tuesday, 1.35 P. M.

MRS. MARY W. PORTER, Gen. Sec.
No. 814 Negley Avenue, E. E.
Pittsburgh, Pa.

As many of our readers are doubtless thinking of visiting the Columbian Exposition during the coming summer it would be well for them to look up a good place to stop at while in Chicago. The hotel facilities are claimed to be inadequate and while it is true that nearly every house in the city will be thrown open for the entertainment of visitors, still it will be almost an impossibility to get a pleasant home-like boarding place after the Fair has opened, and the danger of getting among undesirable associates will be great. Elsewhere in Magazine will be found the announcement of a hotel which is to be devoted exclusively to the entertainment of United Presbyterians and their friends, and we most heartily advise all of our friends who intend visiting the exposition to inform themselves in regard to this enterprise befor engaging rooms elsewhere, as we feel confident that everything will be strictly as represented.

REPORT OF THE FINANCIAL RESULTS OF BAZAAR HELD IN DECEMBER.

Gross receipts	$ 4,996 72
Total expense	593 68
Net receipts	$ 4,403 04

The amounts paid into the treasury by the various committees were as follows:

Admission tickets without meals	$ 95 65
Dining-room for meals	1,506 41
Fancy booth	601 17
Common Sense	540 03
Candy table	388 13
Doll booth	316 51
Glass booth	304 31
Lemonade table	74 05
Fruit and flowers	258 49
Ice-cream	299 13
Literature	40 81
Scales	15 99
Cheeks	42 90
	$ 4,513 68
Bills paid by Ex. Com	110 54
	$ 4,403 14

At a meeting of the association on December 23, it was resolved to distribute the proceeds in the following manner:

Home for the Aged	$ 1,500 00
Orphans' Home	1,000 00
Memorial Hospital	1,000 00
Association treasury	903 04
	$ 4,403 04

The expenses of the association are paid out of this sum, consisting of the printing of the annual report, which this year amounted to over $400, besides wrappers and postage for mailing these reports to all the missionary societies, young and old, throughout the church. This year dishes were purchased, amounting to $144.82. The association will not be obliged to hire for future entertainments.

The only resource the association has besides the money received from the annual bazaar, is the fee for membership of $1.00 annually, and if our number of annual members only included fifty thousand women of the United Presbyterian church of North America, what an income we would have to carry on the benevolent work of our beloved church. Thanking all the kind friends who in any way contributed to the bazaar and made it such a success, and asking that you will remember us in the future as you have in the past, we commend you to the loving care of the dear Master whom we are all endeavoring to serve. By order of the Association.

M. L. Reed, Cor. Sec.

THE WOMAN'S UNITED PRESBYTERIAN ASSOCIATION.

The monthly meeting of this association was held February 24, 1893, in the Ninth United Presbyterian church, Allegheny, of which Rev. J. R. J. Milligan is pastor. The attendance was large, and after the opening devotional exercises by the president, Mrs. H. C. Campbell, reports were read by the secretaries of the three institutions under the care of the association. The treasurers of each also reported their financial condition, while the treasurer of the association, Mrs. M. J. Steele, gave a report of all monies received during the month. One item of special interest was the total receipts from the bazar held in Dec., amounting to $4,403.04.

The Orphans' Home reported that they now had secured a matron, who was bringing order out of confusion, and that she had already gained the love of the children. For many months we had been compelled to refuse all applications for admission to the Home, but at our last Board meeting many of the applicants who have waited so long were admitted. All our older children are being sent on trial to those desiring to raise them, and we hope soon all of our boys and girls will be happy members of Christian families.

Realizing what a true and tried friend the Orphans' Home, lost in the death of Mr. Alex. Henry, a loving letter of sympathy was sent to Mrs. Henry instead of the usual formal resolutions. We feel that we are mourners with her, and are also sorely bereaved, and as an evidence of our appreciation of Mr. and Mrs. Henry's kindness and liberality to the Home during the year in which we had little money and few friends, we asked and obtained permission to have their pictures placed in the Home.

The Memorial Hospital has been quite full, as many of the Home children had measles and mumps for a time, but there were no deaths and all but four had been dismissed cured. They are accumulating a nice sum in hopes some day to enlarge their work, as their present building is too small, lacking very much a larger convalescent and contagious ward.

I wish many more could have listened to the report of the secretary of the Home for the Aged. Seven have been admitted and other applications are before the Receiving Committee for decision. Their Sabbath services are very much enjoyed by the inmates, and all seem to feel that they have reached a haven of rest in the beautiful home the church has provided. This Board too felt sorely bereaved in the death of Mr. Henry, so long a member of our Advisory Board, and whose liberal contribution of a house and lot was the means of providing this Home. A committee of the directors of the association, and another from the Board of Managers, have visited Mrs. Henry, carrying with them letters containing expressions of sympathy, and assurances that, though deeply bereft and left without kindred, she would find in them sisters indeed, who will do all they can to comfort her in her loneliness. They also asked permission to place a portrait of herself and husband in the Home for the Aged, and bade her to feel that a warm welcome awaited her there whenever she felt as if she would like to make this Home (she and her husband had prepared) her abiding place.

The directors of the association at a recent meeting recommended that, in the future, the treasurers of the three institutions close their books and have them audited immediately after their regular Board meetings in October, and that the association treasurer close her books on the Monday before the annual meeting, which always occurs the last Friday of October. Will our *annual members* please *note* this *fact* and pay their membership fee before that date? Otherwise it cannot appear in this year's report. An annual payment of one dollar entitles the giver to a vote at the annual meeting where officers and managers are elected, and makes *them* also eligible for election on any of the Boards of the association.

The meeting adjourned to meet the third Friday of March, in the Ninth United Presbyterian church, Pittsburgh, Pa.

By order of the Association.

M. L. Reed, Cor. Sec.

The seventh annual meeting of the L. M. S. of Caledonia, convened in Covington, N. Y., Tuesday, April 4, at 1.30 p. m. Opening exercises conducted by Mrs. Dr. Rippey, Cuylerville. Twelve delegates responded to roll-call, representing all the local societies in the presbytery except two. Reports of Presbyterial officers and auxiliaries read and adopted. Miss M. A. Root, York, was appointed Presbyterial agent for Magazine duty, to stimulate local agents in procuring subscriptions. Committees appointed. Mrs. Gilfillan, of Covington, gave to delegates and visitors a hearty welcome; responded to by Miss Spittal, York. An address was given by the president, Mrs. Byan, of Mumford, followed by a recitation by Miss Edith Luce, York, entitled, "First fruits for God." Excellent papers were read on "The Duty of Christian Women to the Missionary Society," by Mrs. A. F. McPherson, Mumford, and "The Master Cometh and Calleth for Thee." by Miss Hawley, York. In the absence of Mrs. Brodie, the Thank-offering service was conducted by Mrs. Anderson, Beulah, each delegate repeating an appropriate verse of scripture as she presented her offering, which in the aggregate amounted to over $317.00. Election of officers for the ensuing year were announced, as follows: Prest., Mrs Byan, Mumford; 1st vice-president, Mrs. David Anderson, Beulah; 2nd vice-president, Mrs. A. B. Gilfillan, Covington; Corresponding secretary, Miss Belle M. Hawley, York; Recording secretary, Miss Jennie M. Cameron, Caledonia; Treasurer, Mrs. A. F. McPherson, Mumford; Secretary Junior Work, Miss Kate Hebbard, Beulah. Delegates chosen to attend the Women's General Missionary Society, as follows: Principal, Mrs. Dr. Rippey, Cuylerville; alternate, Mrs. A. F. McPherson, Mumford. Consecration service, led by Mrs. J. B. Luce. Several followed with prayer; others testified of God's goodness as shown to them individually. Singing and benediction by Dr. Rippey closed the afternoon session.

7 p. m.—Evening session opened by devotional exercises conducted by Mrs. Anderson, Beulah. Committee on time and place reported invitation from Caledonia accepted. A recitation was given by Miss Blanche Orr, Cuylerville, entitled, "Touch not our Sabbath Day," followed by an interesting paper, "What shall we put in our Freedmen's barrels"?, prepared by Mrs. Scott, Lyndon. Owing to her inability, the paper was read by the recording secretary. A very helpful and inspiring address was delivered by Miss E. Johnston, Franklinville. The opening of the Question Box, by Mrs. Lee, was an interesting feature of the evening. The usual resolutions of courtesy were read and adopted. Prayer and benediction by Rev. Gilfillan. Society adjourned to meet in Caledonia, N. Y., first week in April, 1894. REC. SEC.

RESOLUTIONS.

The Women's Missionary Society of the United Presbyterian church of Mt. Pleasant, Pa., record with sorrow the death of our beloved president, Mrs. Nannie L. Wilson, who died February 14 '93.

Resolved, That while we as a society deeply mourn her loss, we deem it most fitting that we express our appreciation of her lovely life and character while she was with us by giving this small tribute to her memory.

Resolved, That we feel assured she was prepared, as it was with perfect happiness she told her friends she was going to leave them. With the eye of faith we can see her standing in the New Jerusalem waiting to welcome us.

Resolved, That in her death our church has lost a faithful and devoted member, whose heart was with us and whose hand was always ready to help.

Resolved, That we do deeply sympathize with our pastor and his motherless children who mourn the loss of a devoted wife and mother, knowing well that great as is the loss to us, greater still must it be to them. "Precious in the sight of the Lord is the death of his saints.

Tribute of the Women's Missionary Society of Sewickley, Pa., to the memory of Mrs. Agnes Miller Dickson, who died February 14th, 1893:

A dearly loved member of our circle, who but a few weeks ago was active in our midst, has, in God's providence, been taken away. We desire to place on record our appreciation of her noble qualities and self sacrificing labors. She took a deep interest in the regular work of the society and in her duties as secretary, rendering most faithful service. She was quietness itself; but her clear insight, strong convictions, and good judgment made her a living-force among us. Her warm, true, affectionate heart, and her unselfish disposition endeared her to her fellow-workers, and doubled their sense of bereavement in her death. Her memory will be an inspiration to us to follow her example, and to carry on the work that she has laid down. To her sorrowing family we extend our deepest sympathy; we mourn with them.

MRS. JOHN RICHARDSON; }
Mar. 8. MISS JENNIE B. WALLACE. } Com.

Memorial of the Women's Missionary Society, of the Shadyside U. P. church, Pittsburgh, on the death of Mrs. Lizzie Irwin McConnell, March 8.

WHEREAS, Through the providence of God, we are called upon to record the death of our beloved friend and co-laborer, Mrs. McConnell, we hereby desire to attest our appreciation of her loving service in every good work, and to acknowledge our gratitude to God for her noble example of quiet, faithful, Christian living.

May her memory inspire us to a fuller consecration of our lives to the Master's service, that we also may inherit the rest which remaineth for the people of God. To the stricken home circle, we extend our deepest sympathy and commend them to the tender mercy and sustaining grace of a loving Saviour. May His blessed assurance that "all things work together for good" help them to say, "Thy will, not mine, be done."

MRS. SARAH B. HERRON, }
MISS ANNA SLOAN, } COM.

Action of Women's Missionary Society, of Second United Presbyterian Congregation, Xenia, Ohio, in relation to the death of Mrs. Samuel Bigger.

WHEREAS, It has pleased God to take to Himself one of our number, who, though by providence prevented from meeting regularly with us, has ever been a faithful, interested member, we have desired, as a society, to place on our records some action relative to death of Mrs. Bigger. Therefore,

Resolved, 1st., That while, as a society, we feel that we have sustained a loss, yet we trust that what has brought sadness to us, has been joy to her; that we have comfort in the hope that another of our number has passed to the church triumphant, there to be ever rejoicing in the presence of the Lord.

Resolved 2nd, That we should profit by this dispensation of Providence, desiring to be ever ready for the coming of our Lord, that we may die the death ot the righteous.

Resolved 3rd, That our sincere sympathy be extended to the bereaved relatives, while we commend them to God, who only can give true comfort.

Resolved 4th, That copies of this action be sent to the family and to the sister of the deceased.

MARY H. WILSON, }
ANNA COLLINS, } Com.
ANNA H. KYLE, }

EDITORIAL COMMITTEE.

Mrs. W. J. Hutchison, Xenia, O.
Mrs. Belle McD. Patterson, Xenia, O.
Miss Sallie McDowell, Xenia, O., Sec'y.
Mrs. J. G. Carson, Treas., Xenia, O.

WOMEN'S GENERAL MISSIONARY SOCIETY.

Mrs. W. H. Vincent, President, Detroit, Michigan.
Mrs. W. T. Meloy, 1st Vice President, 149 South Paulina St., Chicago, Ill.
Mrs. T. B. Stewart, 2nd Vice President, Bloomington, Ino.
Mrs. Mary W. Porter, Secretary, 814 N. Negley Avenue E. E. Pittsburgh, Pa.
Miss E. J. Sloan, Treasurer, 5170 Liberty Avenue, Pittsburgh, Pa.

EXECUTIVE COMMITTEE.

Mrs. J. L. McCague, Omaha, Nebraska.
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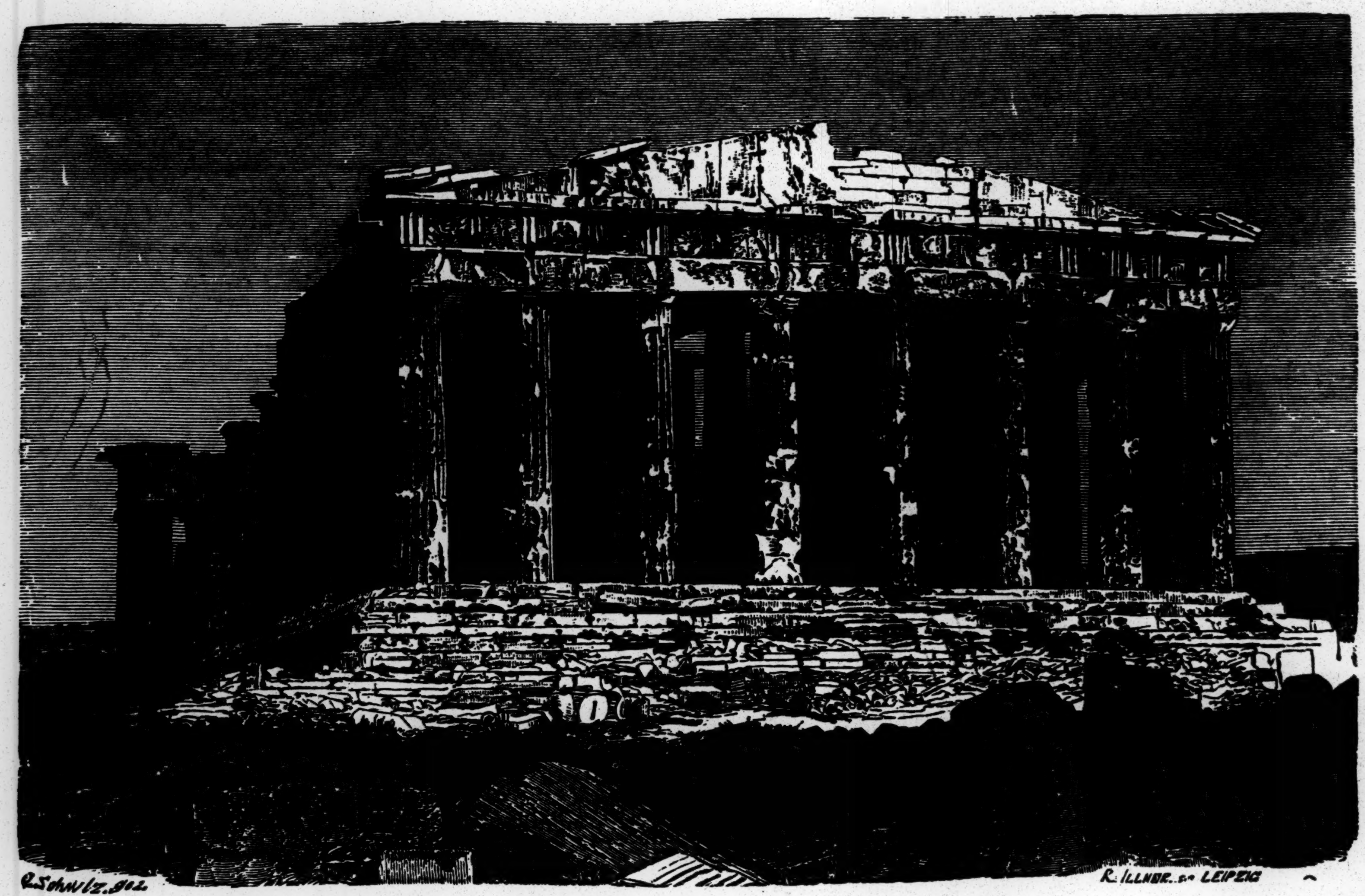
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